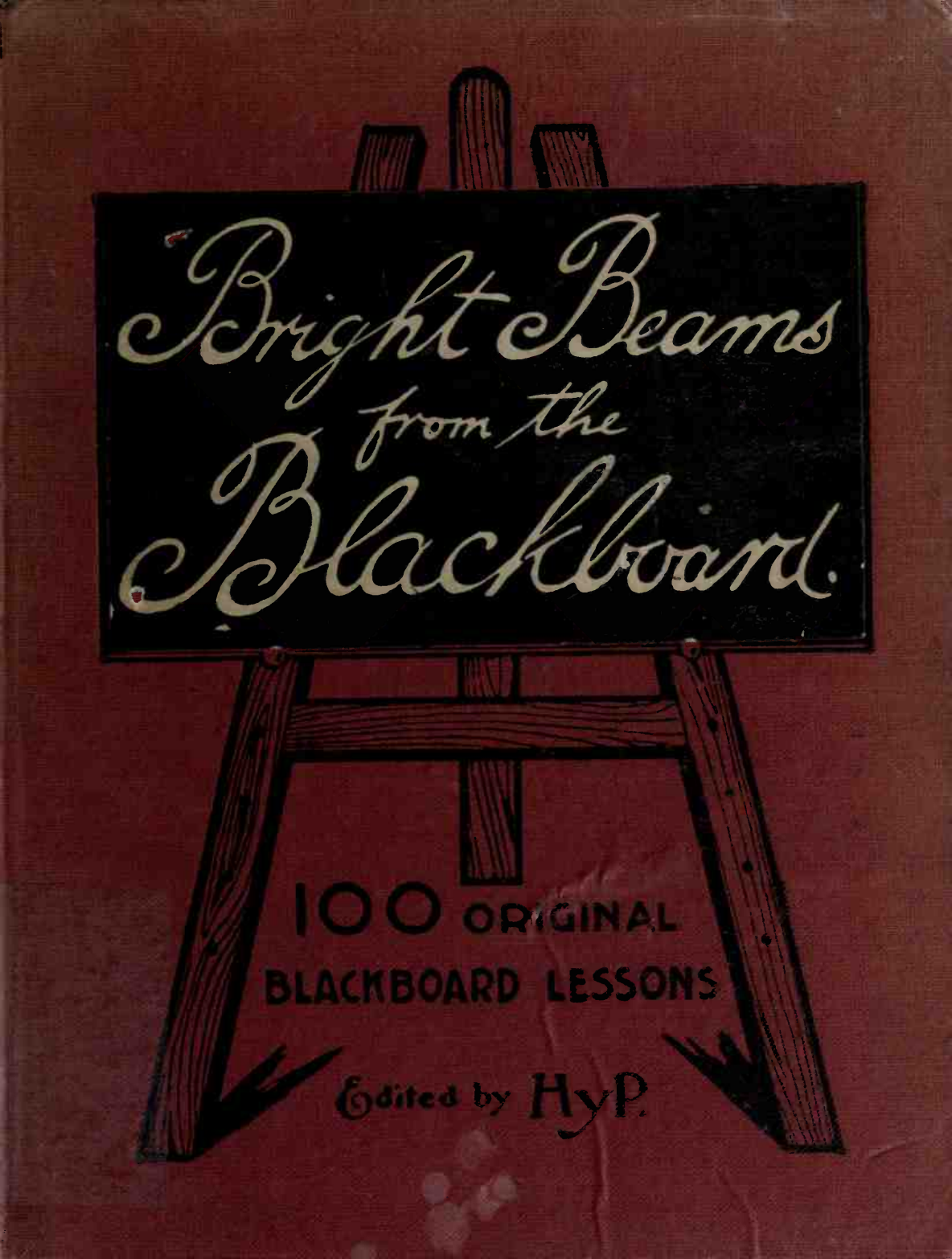
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from the
Blackboard.
100 ORIGINAL
BLACKBOARD LESSONS
Edited by HyP.

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"Son of Man, take thee a tile and pourtray upon it the city" (Ezek. 4. 1)

BRIGHT BEAMS

FROM THE

BLACKBOARD

100 ORIGINAL CHALK TALKS

on GOSPEL THEMES, which have been actually given to Young People in various parts of the World

EDITED BY

HY. PICKERING

Editor of "Boys and Girls," "The Christian Graphic," etc.

FIFTH EDITION

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EDITOR'S NOTE.

OVER THIRTY YEARS AGO the Blackboard Lesson on page 9 was issued in the first number of *Boys and Girls*. Since then, BRIGHT BEAMS have radiated from easels in various parts of the world, to be passed on for mutual use through our pages. Carefully stacked all these years, and now collected in book form, they are sent forth for further service amongst the increasing host of workers in this interesting field of service for the Master.

Over 2000 workers having welcomed, and a dozen papers favourably reviewed the companion volume, "THROUGH EYEGATE TO HEARTGATE, 100 Original Object Lessons," we look forward to an even greater reception for this *brunette* number of the twin volumes.

The "Blackboard" and "Eyegate" Lessons are continued monthly in *Boys and Girls*, with pictures on every page, stories for every age; and *The Pathway*, a budget of help for active students and aggressive workers.

The Lessons can easily be distinguished by the initials of the AUTHORS as follows, to whom, and to others, gratitude for cheerful help is sincerely tendered.

T. R. DALE.	WM. LUFF.	W. E. WILLY.
ALEX. MARSHALL.	E. ARMSTRONG.	ALEX. M'KEITH.
WM. SINGLETON.	BERNARD TROTMAN.	L. LAURENSON.
JOHN CLIMIE.	R. H. PRITCHARD.	HY. PICKERING.

Many of these studies might be used as COMBINATION LESSONS, affixing objects to blackboard or sheet, and adding wording. We make a few suggestions as to the use of such :—

Coronation, gilt crown, - - - 10
Crooked Woman, picture or cartoon, 11
Snow, when snow is obtainable, 22, 98
Stars, 7 stars cut out, gold paper, - 27
Ships, model yacht or steamer on table in front of blackboard, - 28
Manna, a handful of large sago, - 31
So, Ho, No, use a card for each, - 35
Weights, borrow from grocer, - 38
David, toy lion and lamb, - - 39
Birds, stuffed or caged, - - - 42
Coal, Wool, &c., as shown, - - 43
Up and Down, globe or map in centre, 45
Letter, hang on Bible, - - - 50
Rahab, scarlet cord from window, - 51
Cities, map of Palestine, - - 53
Bells, house bells, &c., - - - 55
Ark, toy ark, facts on board, - - 58
Arrows, large bow and arrow, - 61
Teacup, cup and saucer on table, - 62
Heart, paper, folded piece by piece, 65
Hearts, 5 white paper hearts, - - 66
Toy railway, engine, signals, tickets, 72
Lifebuoy, from pier or steamer, - 75
Keys, bunch of keys, - - - 87
Sheep, toy sheep and lettering, 92, 101
Trumpets, any trumpet would do, - 93
Penny, 2 fixed with pins, - - 97
Nails, bright and rusty, - - - 99
World, globe or map, - - - 100
Heart, red cloth shape, draw words, 102
Esther, golden star, chalk rays, - 103
Time, clock or diagram, - - - 104
Nutshell, cocoanut hung on, - - 108

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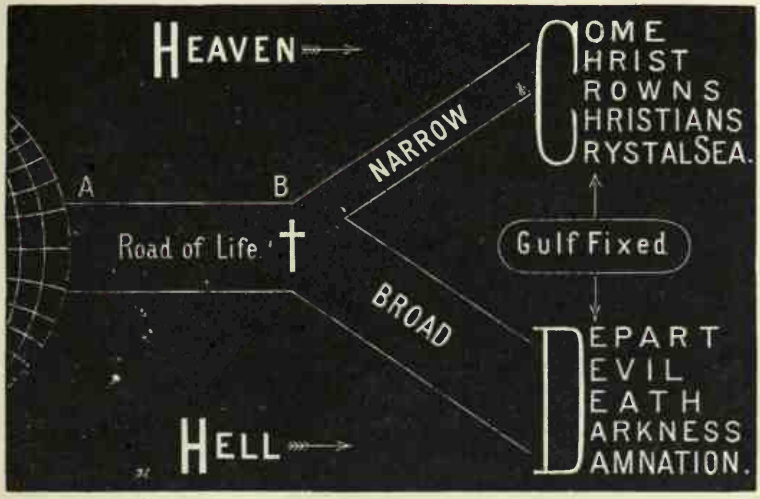
THE ROAD OF LIFE.

EYES front! I mean to draw the Road of Life and show its endings. As a beginning we will make the world and take

STEP 1.—What is the first letter in the alphabet? **A**. That's right. Then the first letter on our board is A, and points to **A** gate, or door. That is where all have entered, for every one of us have commenced to travel on the road of life. Now, what have *all* done? "**All have sinned.**" One at a time; that's very good, because it's true. Do



you know how to see all the children in this town that have *never sinned?* "No, sir." Here's the secret—*close your eyes and you'll see all those who have "not sinned,"* for there are none.

STEP 2.—So ALL of us ARE sinners, travelling on life's highway, and by-and-by we come to **B**. Now, tell me a three-word text beginning with B. "**Behold the Lamb.**" Quite right; I'm glad you know your Bible so well. Now, don't mind each other, but just sit quiet a second, and say, "Have I beheld the Lamb of God dying on the Cross for me?" If you have, you'll reach C; if not, you are on the road to D. Which is it?

STEP 3.—Here I draw a line to point to heaven. Shall it be up or down? "Up, sir, up!" Right, but why **up?** You don't know. Well, I'll tell you—Jesus looked up; Jesus went up; Elijah went up: Stephen saw heaven up; Paul was caught up. Jesus always leads up, the devil leads down. Then shall I draw it *wide* or *narrow?* **Narrow.** Why *narrow?* Because *few* travel upon it. Streets are *wide*, because tramcars, carts, and *many* people travel thereon. Garden walks are *narrow*, because *few* walk upon them. The strait gate, the *narrow* way, leads to the bright home above.

STEP 4.—The road to hell—which way shall I draw it? "Down! DOWN!! DOWN!!!" Quite right, but why **down?** Because hell is *down*, and the devil leads men and women, boys and girls *down*. Capernaum went down; sinning angels went down: Korah and his family went down. You remember the swine feeding quite happy on the hill-side; but the demons entered, and which way did they run? Up? No, no; they ran down. And note, the whole lot ran, one followed another; they ran quickly or violently, it was a steep place; it ended in the lake, they were drowned.

STEP 5.—Now we reach **C.** Poor little Tommy dies, his mother sweetly whispers into his ear for the last time, and gently closes his eyes. He leaves earth and enters glory. What does he hear? "**Come,** ye blessed," whispered by Jesus his Saviour. What does he see? Oh, the sight! **Christ** Himself, the Lamb as it had been slain. Glory! What does he wear? A **Crown** of gold. No more hats or caps of earth, his crown shall never fade. Who does he meet? **Christians,** or Christ-ones; that is, those who believed on Christ here, and are for ever with Him there. Just think of meeting all your saved friends there. What does he walk on? A **Crystal Sea**—to show him all his beauty and glory, to show how white and pure he is. Washed in the Blood of the Lamb, he shall shout praises to the Lamb. A street of gold—no more *poor* Tommy there. Two G's for ever—Gold and Glory.

STEP 6.—A B C, then **D.** Ah! there's a poor, careless sinner, he passes by the Cross and travels down. Perhaps he expects to get to heaven, but what does he hear? "**Depart,** ye cursed." Who does he see? The **Devil** who led him. What does he get? The second **Death.** What is he in? **Darkness,** "the blackness of darkness for ever." No lamps there; no electric light there; no Lamb to light that place—*darkness*. What is his portion? **Damnation,** the word that Jesus used to express the awful portion of those who die "without God and without hope." Oh! why be lost for ever when you can be saved now?

STEP 7.—Our time is about up, so I must close. But remember, you are either on the narrow road to heaven, or on the broad road to hell; either travelling to Christ or the devil, and once there it is *for ever and ever*, for a **Gulf is fixed,** and no bridge will ever be built across it. Admit that "**A**ll have sinned," therefore *you* have sinned; "**B**ehold the Lamb" dying for you on the Cross; and you will commence the up line to **C**hrist and glory, and be saved from the **D**evil, death, and damnation. May Jesus, the Good Shepherd, take many, very many of you home at last to heaven. HYP

THE GREAT CORONATION.

ALL the world is talking about the Coronation of EDWARD VII., King and Emperor, and well they may, for such a universal monarch has never been crowned before, his sway extending over one-fifth of the habitable earth. Not alone in little Britain, but in India and the vast colonies, on sea and land, "God save the King!" will be the prayer and acclamation. But King Edward is, and will be eclipsed by the greater than Solomon, "who in His times shall show who is the blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. 6. 15).

There are several things connected with the Coronation worth noting. EDWARD VII. has already been *proclaimed* King in his chief cities and dependencies by the trumpet-sound of heralds and pursuivants, to the joy of all loyal subjects. Invitations and commands to attend at Westminster on June 26th have been issued to all the nobles of the realm, and to emperors and crowned heads over all the earth. The first ceremony will be the

RECOGNITION.

The King, gorgeously robed, having seated himself in the Recognition Chair, the Archbishop of Canterbury will call upon all present to "recognise" their "undoubted King." This cry will be repeated four times, when the blare of trumpets and roll of drums close the "recognition." Then the Sovereign answers and signs the SOLEMN OATH, one part of which runs:

Archbishop: "Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by the law?" *The King:* "All this I promise to do." After this the King, laying his hand upon the Bible, swears: "The things which I have herebefore promised, I will perform and keep—so help me, God!" He then kisses the Book.

Then follows the ancient custom of

ANOINTING.

The King being seated in St. Edward's or Coronation Chair, the Dean of Westminster takes from the altar the Ampulla, and hands it to the Archbishop. The Ampulla is a golden consecrated vessel, in the form of an eagle, containing the holy oil, which is poured out of its beak into the gold spoon. Some of the oil is poured upon the King's hands, breast, shoulders, arms, and head, the Archbishop saying, "Be this head anointed with holy oil, as kings and prophets were anointed, and as Solomon was anointed king."

While this is being done, a pall of cloth-of-gold is held over the King's head by four Knights of the Garter. He is then invested with the great Golden Spurs, buckles on the jewelled Sword of State, and puts on the Imperial Talmatic Robe of cloth-of-gold. He will hold the Orb in his right hand, with the Ruby Ring on his fourth finger, and the Royal Sceptre, with a dome on the top, in his left hand. The Archbishop of Canterbury will take the Crown off the altar and place it upon his head, and Edward VII. will be

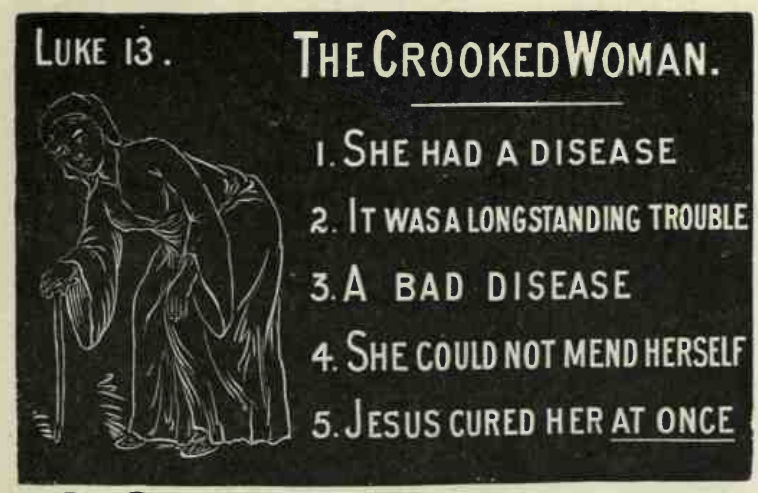
CROWNED,

amidst the deafening cry of "GOD SAVE THE KING!" The Peers and Peeresses present will put on their coronets, the Bishops their caps, the Kings-of-Arms their crowns, trumpets will sound, drums beat, and cannon thunder from the Tower of London unto the ends of the kingdom. Such is an outline of the great event of 26th June, 1902.

Let me briefly call you to fix your eyes by faith upon the One to whom King Edward and every subject, great and small, must bow—even to Jesus crowned in heaven with glory and honour. When on earth in lowly grace His subjects crowned Him with the spikes of thorn, blindfolded Him, and spat in His face. Not content with this, they took the reed and smote the thorn circlet down upon His brow, and His blood trickled down His meek face. Then they crucified Him. What a scene!

But now all is changed. He is alive for evermore, and holds the keys of hell and death. He has received the **recognition** of all—heaven, angels, principalities and powers being subject to Him. He is **anointed** with the oil of gladness above his fellows, glorious Priest and King for ever, after the order of Melchisedec. He has been **invested** and **coronated**, for God has set "a crown of pure gold upon His head."

But how many recognise and do homage to Him? Only a few, lowly in heart, compared to the mass of men, have yet found the Son. Have you? Oh! Jesus is worthy. All hail to Him! T. R. D.



WE have had so many Blackboard Lessons that it seems difficult to get new subjects. What do you think we shall have this time? *A woman;* perhaps the mother of some little boy or girl, I don't know. Will all who have a Bible turn to the simple story in Luke 13. 10-17. To make this story easily remembered, we will note five things:

1. What had this Woman? Well, it says: "There was a woman;" she was in the *best place*, the synagogue, at the *best time*, the Sabbath-day; still, it adds, "she had a spirit of infirmity." Right off, we thank God, she knew it, for that was the first step to her cure. Many a man, woman, and child has a far worse spirit of infirmity and knows it not. Each of us are sinners, deserving nothing but *wrath*, but how few of us really *know* it.

2. How long had she had it? "Eighteen years." Oh, what a time! First New Year she thought, "I'll be better before next one." But no; two, three, four, nine, and twice nine came, and still she had it. Wasn't she tired of it? Eighteen years a poor, old, crooked woman. But:

3. Was it a bad thing to have? Far worse than the toothache or the headache, for it affected her whole body, and *bowed her together*. What a power Satan has—a bowing, bending, stooping down power; turning the face from light, and heaven, and God, to earth, and sin, and sadness. If some little Jew ran by her side and said: "Mother, look how bright the sun is shining; see yon lovely mountain top," oh, what an effort to look, for she was a *crooked* woman. Earth! Earth! Earth! Down, down, down, was her continual gaze. How like sinners.

4. Could she not straighten herself? Ah! that she had often tried to do, but she could not. Very likely, with the other poor woman, she chanted: "Instead of growing better, I'm only growing worse." Plasters, instruments, nothing and no one could do her good; not even *herself*. It needed someone "apart from self," someone *Divine*, to handle such a vital case as this. What a lesson here for any of you who are *trying* to be saved, *doing* good, expecting to get to Heaven because you *deserve* it. Remember that is a crooked way, and you'll never reach Heaven by it. Like the crooked woman, unless help comes from *without*, it will never come at all; but like her the blessed Saviour is at hand to help and heal and save. Notice the last and best point:

5. Help comes at last. I fancy one morning she rises, never thinking it was to be a great day in her life. Reaching the synagogue, "*Jesus saw her*" (grand words; was there ever a crooked sinner but those blessed eyes saw, and that blessed heart pitied?) and "called her." What are those words falling on her ear! "Woman, *come*." Jesus calling "*her* to *Him*." Now is her chance. Jesus sees, Jesus invites. She can do one of two things: *Come*, and get blessed; *Halt*, and be crooked till the day of her death, if not after it! What will she do? She comes! Jesus lays His hands on her; there's the healing virtue, the Divine union, the touch of faith, and in twenty minutes she's saved! Well, that's not in my Bible, if it is in some of yours. What's that *long* word, meaning the *shortest* time? "IMMEDIATELY." I once asked some little boys in the county of Durham what that meant. One of them quickly shouted: "A jiffey, sir." I don't know if the word is English, Scotch, or Irish, but it is very emphatic. Eighteen years a crooked woman, made straight *immediately*. And some of these big chaps don't believe in sudden conversion. It was a quick cure, a perfect cure, and a God-glorifying cure. And if ever any boy or girl here is saved, it will just be like this woman—give up trying, come to Jesus, and accept a perfect cure for nothing, thanking Him for His wonderful gift. HYP.

THE LAMP OF TRUTH.

WHEN Jesus was brought before Pilate, the Governor asked Him, "What is truth?" This question has been repeated by all sorts and conditions of men. It is the question of to-day. What is truth? When God speaks, that is truth. All truth comes from God. God has never spoken anything but truth. The only infallible guide to truth is the Word of God. The written Word of God and the Living Word, Christ, are in unbreakable union. The Word of God is the

LAMP OF TRUTH.

As David wrote: "Thy Word is A LAMP unto my feet and a light unto my path" (Psalm 119. 105). Now God has not given us half a lamp, but a whole lamp—a complete thing. The lamp of truth contains sixty-six treatises, beginning at Genesis and ending at Revelation. To take away one of those books is a wicked attempt to injure the lamp Look at the lantern in the picture. Every part is necessary — the handle with which to hold it, the body, and the candle inside. To remove either would be to seriously damage the instrument of light. To remove any single book, chapter, or even verse is to damage the Lamp of Truth, which is given to man as a revelation of God. How we should prize it! God's Word

WARNS OF DANGER

There is A LIGHT-HOUSE with its brilliant revolving light sending its rays out to sea to warn mariners of the danger of the rocks on which it is built. The sailors seeing the warning light, steer the ship away from the point of danger, and so pass safely to their destined port. The inscription on Eddystone Lighthouse is, "To give light and to save life." This is what the Lord Jesus Christ came to do. To give light and to impart life. Now, the Word of God reveals this to us. It shows us the dangers of sin and the inevitable consequences. "The wages of sin is death." It also lights up the darkness by further showing to us that "the gift of God is Eternal Life through Jesus Christ our Lord." We are sailing upon the dangerous ocean of life. Our ship wants careful handling, for there are rocks and quicksands, and wreckers' lights upon the shore. What are wreckers' lights? Well, many years ago they would be better known than they are to-day Wicked men would sometimes tie a light to a horse's tail, and trot the animal along the shore. Mariners out at sea, seeing the moving light, would take it for a ship's light, and so, believing land to be farther off, would run aground or on the rocks, while the wreckers would plunder the fated vessel. The devil, who goeth about as an angel of light, has sent out a host of wreckers with false lights. God's Word

GUIDES TO SAFETY

The lighthouse is sometimes placed at the mouth of the harbour. The storm-tossed sailor, seeing the light, knows he is near a safe place. He makes for the refuge. The light reveals the way and guides him safely in. "Thy Word is a light unto my path." In the olden days, before gas and electric lights were invented, the people in some places carried A LANTERN ON THE END OF A STICK. It would be held low down in order to show the track for the feet. The lantern was a guide, and this is the thought the Psalmist had when he said, "And a light unto my path." The Word of God makes clear the narrow way which leads to safety. God's Word

PROTECTS FROM PERIL.

You will observe a man at a tent door, with A FIRE BURNING AT HIS FEET. This fire has been lit because of the wild animals infesting the country round. The fire is a protection. The animals are scared at the sight of it. They are afraid to approach, so the fire protects from peril. This is just what God's Word does. The thing that Satan hates is the Word of God. Cling to the Lamp of Truth—THE BIBLE—which warns of danger, guides to safety, protects from peril, and points true to the Heavenly Harbour.

B. T.

A LESSON ON LIPS.

WHAT have I here? *Lips.* Yes! Now there are several kinds of lips named in Scripture, and I wish to speak to you about five varieties. What do you do with your lips? *Talk.* Anything more? What do you do to baby with your lips? *Kiss him.* To be sure. Well, would you like to kiss these lips I have drawn? *No!* Why? *Because they are BLACK.*

Now turn in your Bibles to Isaiah 6. 5. and you will find the first kind of lips of which I wish to speak. What are they called?

UNCLEAN LIPS.

Yes! And unclean lips prove the existence of an unclean heart. Besides these, we read in God's word of "*flattering* lips," "*feigned*," "*lying*," "*perverse*," "*false*," and a "*fool's* lips." And just as the movements of the hands of a watch tell the state of the works, so your lips, by what they say, indicate the state of your heart.

A little girl coming in from the garden was asked by her mother, "What have you been about?" she blushed, hung her head, and was silent. "Oh," said the mother, "I see by your stained lips that you have been stealing the cherries!" Hers were tell-tale lips. Take care, dear young friends, sin will out, and it is better to own your guilt to God now, and to learn how He can fit you for Himself and for His holy place, rather than have it all come out in the day of judgment.

How have I coloured the next lips? *WHITE.* These are *purified* or "*purged*," as you will read in Isaiah 6. 7: "Lo, this hath touched thy lips; thy sin is purged." The live coal from off the altar hath done its work. Who here can say, "Thank God, I have

PURGED LIPS."

Whenever you look into a glowing fire, remember the glowing coal with which one of the seraphim flew swiftly to touch the defiled lips. Its being alive, burning, fitly shows divine judgment against sin; but it was taken off "the altar," where the victim's life and blood met the fire, as a substitute for the guilty one. Of what does the victim speak? *Of Christ.* Yes; of God's only begotten Son, whose blood alone could atone for and put away sin. God grant that this may be the heart belief of everyone here. If so, you may possess the third kind of lips, which I have coloured *RED.* I call them

CONFESSING LIPS.

Turn now to Hebrews 12, 15, and in the margin you will find a better reading, thus: "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips confessing His Name." How many are afraid to confess Christ?—afraid of what their schoolmates will say; afraid of the sneer of Christ's enemies; or of being called religious?

Alec was a widow's son, in Scotland. He believed in the Lord Jesus as his Saviour and Friend. The devil whispered, "Keep your religion to yourself," so he made up his mind to be quiet about it all. But the Lord would not let him, for a shop boy came up to him asking, "Is it true that you have been converted?" Alec. hung his head a moment, half afraid. Then he remembered his Lord had said, "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. 10. 33). Quietly looking up, he said to the lad, "Yes, I am converted, Willie. Wouldn't it be fine if you could say the same?" The lad walked away, but Alec. felt happy in soul, because he had owned his Lord. This is ever the case when there is an honest *life and lip confession* of the Saviour.

Now see another kind of lips. They look half opened, as if in the act of singing; and they are so, for these are called

"JOYFUL LIPS"

"My mouth shall praise Thee with *joyful lips*" (Psalm 63. 5). When our hearts are full we can sing. The one who rests on the Lord Jesus knows there is no wrath to meet; no death or lake of life to dread; but glory and life everlasting in the presence of God and of the Lamb. Believe now in Him as your own Redeemer. Last of all, we come to

GUARDED LIPS.

I have heard impatient, rude, and naughty words spoken by pretty rosy lips—sayings which you would blush to see printed in a book; but God notes them all. Of only One, who spake as never man spake, it was said, "Grace is poured into Thy lips" Psalm 14. Will you think over these five kinds of lips mentioned in God's Word. T. R. D

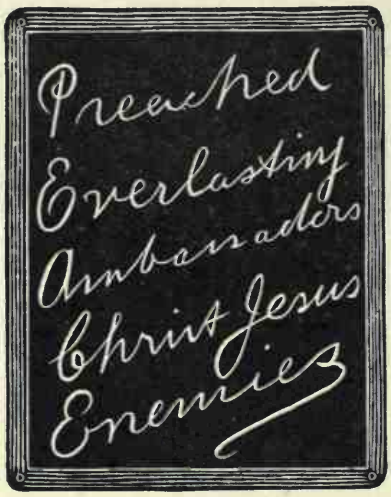
POINTS ABOUT PEACE.

SUPPOSE two countries are fighting against each other—what a terrible time it is!—nothing but battles on every hand and death all around, but when the war is over and the soldiers are done fighting, then there is **peace**. I should like your attention for a few minutes while we speak for a little about it. It is a very short word, only five letters. You can spell it on the fingers of one hand—P E A C E.

What is the first letter? P. That is for

PREACHED.

Yes, peace is preached or proclaimed. "But," you say, "we are not at war—how do we need peace?" It is peace with God you need. When you think of the sins you have committed you are not at rest about them unless you know that they are gone. If you knew for certain that Jesus were coming to-night would you sleep quite peacefully? But how is peace preached? Listen. "*Preaching* peace by Jesus Christ. He is Lord of all" (Acts 10. 36). The only way it can be obtained, then, is through faith in the Lord Jesus Christ.



Now our second letter **E**.

EVERLASTING.

Yes, it is everlasting, never-ending peace. That is grand, nothing can disturb it, and it will never end—it is peace for ever. In this world peace is often made, but war may break out again, and then all the peace is gone, but that is not like the peace which God gives—Jesus Himself is our peace. There is no real rest or peace in this world apart from Jesus, and if you live and die without Him as your Saviour you will have to spend eternity away from Him, and what an awful thing that would be.

Our next letter A. Who preach it?

AMBASSADORS.

That is rather a long word! If the King were to send somebody with a message to a foreign country, that person would be his ambassador. He would be there on his business instead of himself. Well, the Lord Jesus Christ has ambassadors in this world. The Apostle Paul was one of them. Will you take your Bible and read 2 Corinthians 5. 20? "Now, then, we are *ambassadors* for Christ," and there are still a great many ambassadors for Christ in this world who tell out the love of God to perishing sinners, messengers from the King of kings.

It would be a very serious thing to slight a message from an earthly king, but what have you been doing with God's message? Did you ever think, as you listened to your Sunday-school teacher, that it was a message from God he was giving you, and that God takes account of how you are treating His Word? Listen, then, to what He says: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: *we pray you in Christ's stead, be ye reconciled to God*. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 20, 21). What a glorious message! Will you believe it?

Now the fourth letter C. Who made the peace?

CHRIST JESUS.

Yes! but how did He make it? Will you now please open your Bible at Colossians 1. 20: "Having made peace through the Blood of His Cross." Sometimes it costs a very great deal for peace to be made on earth, but think of what it cost Jesus before one sinner could have peace with God. Think of Him who dwelt always in Heaven with His Father coming down to this world of sin, and what a reception He got. No room for Him in the inn, and no place for Him in the world, and follow Him still further and see Him dying on Calvary's Cross between two thieves, and there bearing the judgment of God against sin. Whose sins? Not His own. Oh no; He had no sins. Was it yours? Can you say, "He died for me"?

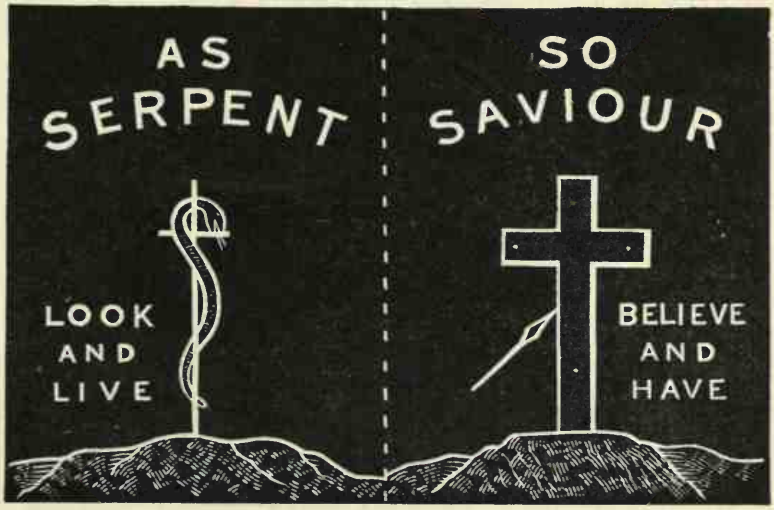
Now our last letter E. For whom did Jesus die?

ENEMIES.

Yes! what wonderful love. It was not for good people, but for those who hated Him, and when He sent the apostles to preach after His resurrection, where do you think He told them to begin? At Jerusalem! so that the very place where He had been crucified was the first to hear of His love. There was once a man who hated the very *Name* of Jesus, and did all he could against His people, till one day Jesus spoke to him direct from the Glory; and after he knew Him as his *Saviour* he learned a little of the wonderful love that could save such a sinner as he (for he was the chief of sinners), and writing a letter to the Christians in Galatia he could say: "The Son of God who loved *me*, and gave Himself for me." Can you say that? Oh, do not rest till you can truly say, "Yes, He loved even me." It would be nice to come to Jesus as a boy or girl, and have Him as your Saviour and your Keeper all through your life, till He comes to take His own to be with Him for ever.

"Then won't you be a Christian while you're young?
And Jesus will befriend you, and from danger will defend you, [young."
And a *peace divine* will send you while you're
Rest not till Peace is yours. J. H. M.

THE SERPENT AND THE SAVIOUR.



MOST of us have read in our schoolbooks of the grand march of Napoleon the Great to Moscow, of the quick march of Blucher to Waterloo, or of the noble Highlander's march to relieve Lucknow; yet these were poor compared with the grand march of the three million liberated slaves from the bondage of Egypt to Canaan's rest. I don't intend to go over all the wonderful events, but only to take one—perhaps the most wonderful.

Turn to the Old Testament—(Numbers 21.) and we get into the subject at once. Instead of taking a quiet rest by the way, or marching on happily, there is confusion in the camp for some unwelcome strangers have appeared; there are serpents here, serpents there, and serpents everywhere. They creep into the tents, they creep on the sand, they bite the old, and they bite the young. *Where did they come from?* "The Lord sent fiery serpents among the people" (verse 6.) *Why?* On account of their

UNBELIEVING HEARTS.

Had not God promised to take them into "a land flowing with milk and honey," yet they spake against God and against Moses," and said they were wanting them "to die in the wilderness" (verse 5.) They doubted God, they disbelieved God, and manifested the unbelief in their hearts by murmuring. Is unbelief not the root of all sin and sorrow? Which of you here to-day has not an unbelieving heart, which will bring upon you the same as it brought upon them, an

UNCURABLE DISEASE,

not fever, or measles, but death—"much people of Israel died" (verse 6.) The serpents were *fiery* serpents, meaning I suppose, quick, jumping, bright serpents, and they were wicked serpents, for "they *bit* the people." See that old man with long, grey locks—he's bitten and he's—DYING. Look at that woman holding her arm. Oh how it is swelling—she's bitten and she's—DYING. Ah! see that little son of Aaron holding his foot—a serpent has bitten his foot and he's—DYING. Now, let us forget the rest of the story and suppose we know no more. Who can suggest a cure? Can you, my boy? The doctor. Ah no, all the pills, plasters, and syrups yet invented fail to cure a serpent's bite. Now, girls, what do you say? His mother. Well, poor mother, she would give her heart's blood to cure her boy, but she can't. You could never have guessed; Moses could never have guessed, for it was an

UNLIKELY CURE,

and it was a divine cure. Had God said, chop their heads off, or drive the serpents out of the camp, I believe the people would have tried; but when He told Moses to make one more serpent, I'm sure he thought that they had plenty already without one more. Still he did it. How the blacksmith hammered till the serpent was made, then Moses hurried up the hill and fixed aloft the unlikely cure. Hear him crying—Bitten men, dying boys LOOK AND LIVE. Look! someone has overcome the serpent, his sting is stopped, his power is gone; look! he's dead. Their *mighty* enemy was conquered by their *Almighty* Friend. That old man looks, that arm-bitten woman looks, that leg-bitten boy looks, and they realize a glorious fact—for this unlikely cure proves to be an

UNFAILING REMEDY,

for "it came to pass that when he beheld the serpent of brass. HE LIVED." He might be stiff all over, he might be nearly dead, he might be newly bitten; but for all ages and all stages here was the God-given, only and unfailing remedy—Look and live!

I don't wonder Jesus told this story as His first anecdote (John 3.) for it puts the Gospel as plain as A. B. C. Our first half is **AS** and our second half will be **SO**. As the SERPENT so the ——? What? 7 letters in each. So the SAVIOUR. That's it. All are bitten by the serpent the Devil; no doctor, no preacher, no friend, no earthly means can heal that bite, for "the wages of sin is death;" but the Son of Man has been lifted up, and unlikly though it seems, as you sit upon that seat, with the clothes you have on, in all your sins, if you BELIEVE on Jesus just now, you will "never perish." Oh! who, feeling the disease to be uncurable, will look and live! Let us all bow our heads and close our eyes. Now, in the presence of God, as we think of the thorn-crowned brow, of the nail-marked hands, of the spear-pierced side of the Saviour on the cross, who will LOOK. Oh! be real, be in earnest. It means Heaven to look, it means Hell to linger.—Look and live! HYP.

MAN BY NATURE.

HERE is a man. Would you like to hear what God says about him? Of course you would, for what God says about *him* must be true about *you*. To begin with, What part of a man is this? His brow. Yes, and inside lies his brain, forming what is called (1) the **MIND.**

Does the Bible speak about the mind? Yes, it says: "The carnal mind is enmity against God" (Rom. 8. 7). So then, every boy and girl possesses a mind naturally at enmity with God, His Word, and His ways. But here is something almost worse about the mind:—"The God of this world (the Devil) hath blinded the minds of them which believe not" (2 Cor. 4. 4). You see *how* your mind is at enmity with God, it is ruled by Satan. If you are going to the School to get the attendance prize *only* it is Satan; if you are attending *only* in order to get to the Excursion it is Satan; if you are attending with a real desire to know Jesus as your Saviour it is the Holy Spirit. Which is it?

Now we come to No. 2, the **EYE** (2). "The eye is not satisfied with seeing" (Eccles. 1. 8). This is a statement every boy and girl knows something about as it tells of dissatisfaction. Notwithstanding all the beautiful sights you have seen you want to see more. But you have other eyes—"The eyes of your understanding" (Ephes. 1. 18). These are the eyes that Satan blinds lest the light of the Gospel should shine into them. If I say two from two leaves nothing you can see that with the eyes of your understanding. Then when the Bible says, "The Lord hath laid on Him the iniquity of us all." Jesus, the just, suffered instead of me, the unjust, how can you not see it?

Next comes the **MOUTH** (3). What does God say about it? "Whose mouth is full of cursing and bitterness" (Rom. 3. 14). I think I hear some girl say, "That is'nt me, I never curse." Well, how does this verse fit you: "This people draw near me with their mouth...but have removed their heart far from me" (Isa. 29. 13). Instead of cursing God you perhaps say your prayers night and morning, but if you have not believed God with the heart they are merely words from the lips. What God wants is "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10. 9). It is words with the mouth, from the heart, He wants, not the mouth without the heart. Perhaps some of you say, "I believe in my heart." But have you confessed with the mouth? Do your brothers, sisters or your schoolfellows know about it?

Then we come to another member, the **EAR** (4). In speaking about the wicked in Psalm 88. 4, God says they are like the deaf adder that stoppeth her ear, which will not hearken to the voice of the charmer, charm he never so wisely. When the teacher is telling a story, see how ears are opened, but when the application comes the talking is resumed. When you get a paper or tract how eagerly you read the story till you come to "Dear reader," then it is laid down. Just like the adder closing her ear to the charmer. Jesus says in Matt. 11. 15, "He that hath ears to hear let him hear;" because you cannot be saved without believing, and you cannot believe without hearing, and you cannot hear with stopped ears. It is a dangerous thing to let your spiritual ears get stopped as it leads to (5) hardening the **NECK.** "He that being often reproved and hardeneth his neck shall suddenly be destroyed, and that without remedy" (Prov. 29. 1). I often think the children of our Sunday Schools are closing their ears and then hardening their necks because they so often hear the warning words of the Book of God and heed them so little. Let me ask:—"How are you treating God's message?" Remember the two awful dangers of refusing to hear God's voice—"suddenly destroyed," and "no remedy."

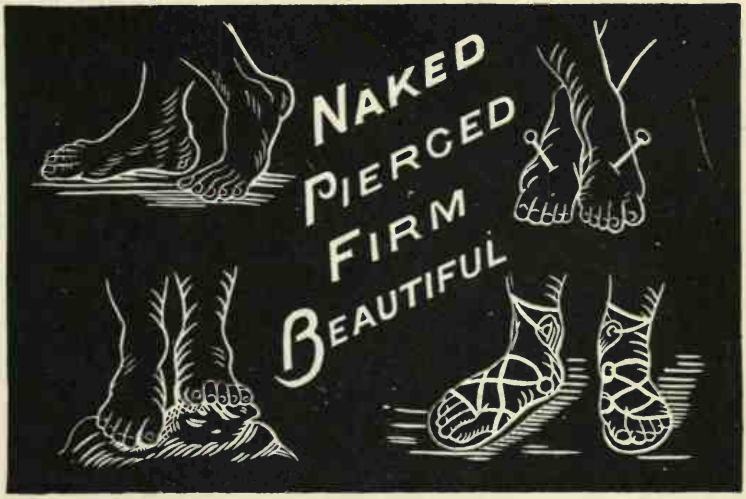
Now we come to the last and most important part of the man (6), the **HEART.** Hear what God says by the prophet Jeremiah about *your* heart:—"The heart is deceitful above all things and desperately wicked" (ch. 17. 9). Above all the other members the heart is worse: "Who can know it?" None but God; for "Man looketh on the outward appearance, but God looketh on the heart" (1 Sam. 16. 7). Don't go by the promptings of your own heart, it will deceive you by suggesting:—"You are not so bad;" "Wait till you are older;" "Plenty of time yet;" "By-and-bye," &c.; but just NOW hear God's word with the ear, understand it with your mind, believe it with your heart, confess it with your mouth. Then you will be able to sing:—

"Hallelujah, 'tis done, I believe on the Son,
I am saved through the blood of the crucified One.'

Oh, be in earnest. "Flee from the wrath to come." "Behold the Lamb of God which taketh away the sin of the world." May God save you now. Amen!

WM. SN

FACTS ABOUT FEET.



THERE are many restless things which are generally found in pairs under the seats. What are they called? "OUR FEET." Right. Your feet are most important parts of your body whereby you move from place to place. I have drawn four kinds of feet. What is peculiar about the feet in the left upper corner? "They are *bare*. Yes, they are.

NAKED FEET.

You see lots of *bare* feet on the sands at the coast every summer, and, alas, many in the dirty busy streets and lanes of our cities. The former are naked from pleasure, the latter from dire necessity. Long ago there was a shepherd in a desert place with his sandals on but all at once he heard a crackling sound and, lo, a bush was all in a blaze, and a solemn voice cried—"Put thy shoes from off thy feet." Who was he? "Moses." Correct. Now tell me, Mary, why Moses had to uncover his feet. "*God was there.*" The Lord's words were—"For the place whereon thou standest is holy" (Ex. 3. 5). His presence made it so, and still makes even this place holy where we are. Never forget wherever you may be God is there. Once an infidel father had a daughter he wished to make an unbeliever like himself, so he wrote on a card and hung it on the wall at the foot of her bed GOD IS NO WHERE. His wife had died a Christian and had taught her little child to fear the Lord. Now she lay ill and her father told her to spell over the words. She at once obeyed spelling them thus—G-O-D God, I-S is, N-O-W now, H-E-R-E here; proclaiming the truth of the Divine being and presence. The Holy Spirit used the dear girl's words to the father's conversion. I am sure little Annie over there can tell what is meant by this next drawing. Whose feet were *pierced?* "The feet of the Lord Jesus." Those then are

PIERCED FEET.

Ah! never such feet were so cruelly treated. The holy feet of the One from the glory on high who toiled many a weary journey of love. "He went about doing good," so said Peter. But the Cross brought out man's cruelty to One who had never harmed any of His creatures. Even as the brutal soldiers having fastened Him to the cross, reared it on high, dropping the end of it into the hole dug in the ground to receive it, as the custom was, so that every muscle and nerve strained with torture, "then," said Jesus, "Father forgive them for they know not what they do" (Luke 23. 33, 34). Never one loved like Him. Oh, trust Him now and confess—"What a wonderful Saviour is Jesus my Lord." The next are

FIRM FEET.

These are "set upon a rock." You will read about it in Psalm 40. 2-3. The rock sets forth Christ, the firm ground of resurrection. Every true believer can sing the verses I refer to—"He brought me up also out of an horrible pit, out of the miry clay, and *set my feet upon a rock*, and established my goings." Make sure you are on the Rock, young friend; only *in Christ* and *upon Christ* is salvation. A little lad climbed upon his father's knee saying—"Da, is your soul insured?" "Why do you ask that question?" 'Why, I heard uncle George say that you had your houses and life insured, but he didn't believe you had thought of your soul. Dear reader, get your soul saved "right away."

All who are redeemed will have to look well to their feet so that they may have

BEAUTIFUL FEET.

These feet you will observe have sandals on, often called shoes in Scripture. God puts shoes on the feet of His children as the prodigal son had shoes put on his feet. We also read in Rom. 10. 15—"How beautiful are the feet of them that preach the gospel of peace." The feet are made willing to carry the tidings to lost souls. Boys and girls can speak for Jesus. A farmer who had one little daughter, one Lord's Day invited some of his companions to drink with him. An old servant who loved the Lord could not help exclaiming, many times a day—"O, the grace of God." The child heard her and picked up the words. That day while her father sat with his friends the room door opened and little four-year-old toddled up to the table crying—"O, the dace of Dod; O, the dace of Dod." Their mirth was spoiled and the conscious-stricken father went to his room and upon his knees cried for mercy. May your feet be bared as in God's holy presence, and while looking to Him now glorified, but whose feet were once pierced on Calvary, may your feet be fast on the Rock, and made beautiful in this dark world by the gospel of peace.

T. R. D.

"WHAT IS THIS?—MANNA!"

WHAT a surprise Moses must have got when the Lord said: "I will rain bread from heaven for you." The people were grumbling, the children cried for "pieces," and their meal was all done. What could the mother do but blame the father, and the father blamed the prophet and the priest. The Lord was angry, for His blazing fire appeared in the cloud. Where was their trust? Was the living God asleep? Ah, no, it was a *test*, and the people showed what they really were. Just like every one of us: the God who delivered, and Whose praise we sang, is left out, so to speak, of our minds, and we see things all black and gone wrong. I will make an acrostic of the word MANNA, and tell you some of the wonders of this new bread. "Frame food," indeed, casting "Hovis" and "Bermaline" loaves into the shade.

(Exodus xvi.; Num. xi.; John vi.).

MINUTE.

The first quality—*minuteness*—only shows the wonderful creative power of Jehovah; "small as hoar frost on the ground," "a small round thing," just like the finest sago, and same in colour; "the eye thereof is the colour of bdellium," a dull white. It would take some care to scoop it up into the vessels, and woe to the sleepy heads who would not rise in the very early mornings, "while it was yet dark," ere the sun shot up into the heavens with his fervent rays. There would be neither breakfast, dinner, nor supper for the family of the man who was slothful.

Then the bread from heaven was

ABUNDANT.

When we consider the "ten thousand thousands" of Israel (Num. 10. 36), it seems one of the most wonderful instances of Divine power to provide amply for the multitude day by day for 40 years. It has been computed that a daily consumption of 9,000,000 lbs. weight would be required. Suppose it cost one penny per lb., £37,500 would be the daily cost, or **£13,687,500** yearly for forty years. "Who is a god like unto our God?" we may well exclaim. Then think of how

NEEDFUL

this food was. No food, no life. The Lord Jesus takes the "bread from heaven" for His test in John 6, and tells the people that not their honoured Moses, but "My Father giveth you the true bread from heaven, for the bread of God is He which cometh down from heaven, and giveth life unto the world." As bread sustains the life of the body, and if you eat not, you must needs die, so unless you have "life through Christ's Name," by believing on Him (John 20. 31), and feed your soul on Him, who says, "I am the Bread of life," you will perish for ever. But the Manna was

NUTRITIOUS.

We read that it had "the taste of fresh oil," "like wafers made with honey." The children loved it, and it was "very good;" pure, fresh, and sweet. So when we are little we like to hear about the lowly loving Jesus, but by-and-bye as we grow up our natural, sinful likings become stronger, and we dislike Jesus; reckoning Him as "light food." Be sure of this: "There is none like Jesus." He is God's bread, God's life, and only death results to all who despise Him. Oh! see well to it that Jesus is your "life." If any one eat of this Bread he shall live for ever, and the bread which I give is My flesh, which I give for the life of the world. If Christ had not laid down His life death would have overwhelmed all.

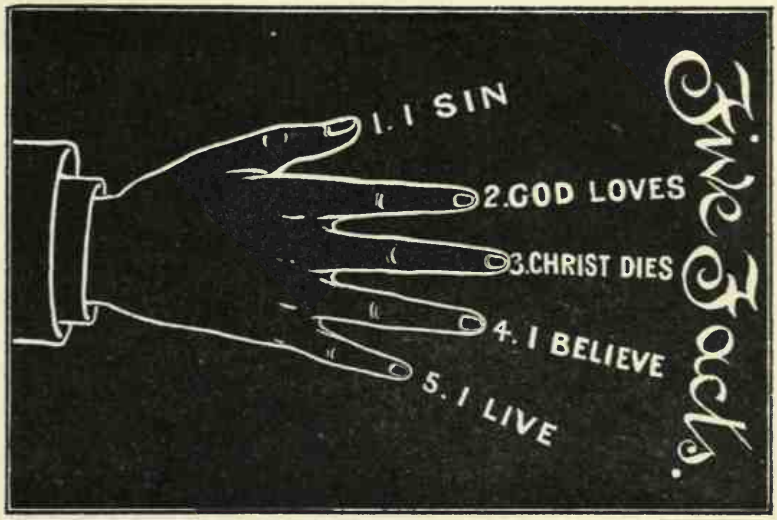
Then though Israel in their surprise, when they saw the ground covered with small round morsels, cried: "What is this?" God had a wonderful name for it. "He had given them of the *corn of heaven;* man did eat

ANGELS' FOOD.

He sent them meat to the full" (Ps. 78. 24, 25). "Everyone did eat of the food of the Mighty." So since angels were made strong by this "corn of heaven," much more was it needed by the weak sons of men.

But let us think of what the Manna pre-figured, even the Son of Man whom He sent into the world, the true "Bread of Life." Minute in the eye of the world, abundantly able to save, needful to all who would reach Heaven, sustaining all life journey through, the joy of Heaven for ever. T R. D

THE GOSPEL ON YOUR FINGER-ENDS.



WE will have a very simple talk on the Gospel to-day. Shall I call it "The Gospel on your finger ends"? Will one of the big boys kindly lend me his right hand for a few minutes? Thank you. Come forward. Stretch your hand full out on the board whilst I trace it in outline with the chalk. There we are. Five fingers to illustrate the five great facts of the Gospel.

Finger 1.—We start with the great finger, as it gives us the most important lesson for us to learn. I SIN (Romans 3. 10, 23). Who was the *first* man? Adam. He sinned. Who was the *second* man? Cain. And he sinned. And the *third?* Abel. Surely he sinned. And the *eighth?* Noah. We all know he sinned. And every man, woman, and child since "have sinned." No mistake about it. Some workmen were once digging a well in the garden of a well-known lady. So she got some soil from twenty feet below the surface, thinking to obtain a new and lovely species of flowers. She placed it in a pot, covered it with glass, and in a few days the little green sprigs came forth. Oh, what will they be? Charming carnations! Lovely lilies! No, no! to her dismay, they turned out to be rank, common garden weeds. However fair and lovely in appearance, however genteel and respectable in style or station, however pure in the sight of friends or fellows, *in the sight of God you are a vile sinner.* God has made this terribly clear in His Word.

Finger 2.—Marvel of all marvels, though I am such a vile sinner, GOD LOVES me (John 3. 16). He had no cause to love me, yet He did it. He might have loved angels only, yet he loved ME. "The Father loveth the Son," but that does not prevent Him from loving ME. Of course, Satan whispers, "You are such a sinner God cannot love you." Listen. Poor little Mary, a bright-eyed Ayrshire child, lay three weeks with fever and then died. Her weeping parents stood looking at the pale, cold, dead face. Did they love little Mary? Had she not died of that vile disease, fever? Ah, they loved the *child*, but they hated the *disease*; so God loves the *sinner*, but He hates the *sin*.

Finger 3.—We now come to the centre finger and get the central fact of salvation—CHRIST DIES. I often think the most wonderful five words in the English language are, "Christ died for the ungodly" (Rom. 5. 6). They go beyond the wildest fable that any boy or girl ever read. We often say, "The proof of the pudding lies in the eating," so the proof of God's love lies in the *giving*, and the proof of Christ's love lies in the *coming* and *dying* for me. "Poor man," said the lady, "I am so sorry for you"; but the poor man would rather have had a sixpence in proof of her sympathy. Look here! John, Thomas, Jane, &c. God loves you, Jesus has died for you; nothing more is needed from God to save you. You want to be saved. This is how it is done. Let me write it plain:—

Finger 4.—I BELIEVE. Nothing left for me to do to be saved, but to "*believe* on the Lord Jesus." Thank you, jailor, for asking such a plain question as, "What must I do to be saved?" Thank you, Paul and Silas, for giving such a simple, heaven-sent answer, "*Believe* on the Lord Jesus Christ, and thou shall be saved" (Acts 16. 31). Praise God, any young person in this meeting who "*believes*" in Jesus is saved. Uncle John writes to his nephew here, "I am sending you a Waterbury for your birthday." The boy believes, watches every post, and never rests till he gets his "ticker." The superintendent (what a big title) announces a "magic lantern" for Friday night, and without any magic, you *believe*, tell others, and the hall is "crammed." Why, the smallest chick of a child here to-night puts faith in father, mother, teacher, &c. The same faith firmly placed in Jesus Christ saves the soul, for Jesus said, "He that believeth on ME hath everlasting life" (Jno. 6).

Finger 5.—We have now reached the least finger, but not the least important truth. I LIVE. But we can't know that we are saved till we are big! Is that little finger not a finger still, although it is not big. Did Jairus's daughter not know when Jesus made her *alive*. Did the nobleman's son not know that it was seven o'clock, because he had been made *alive* (Jno. 4). Remember, if you are not born again, you will die again; and deep down in eternal darkness you may count on your finger-ends these sad facts—1, I sin evermore; 2, God loves none here; 3, Christ dies no more; 4, I believe and tremble here; 5, I die a death which never ends. In view of such facts, I beseech you all, here and now, to "BELIEVE AND LIVE." HyP.

A PARDON FOR YOU.

"LET the wicked forsake his way, . . . and let him return unto the Lord, and He will have mercy on him; and to our God, for He will abundantly **pardon**" (Isa. 55. 7). Can any of you tell me who needs a pardon? "One who has sinned." Yes; it is somebody who has offended who needs to be pardoned or forgiven. God has said that "*all* have *sinned*, and come short of the glory of God" (Rom. 3. 23). So there is no one upon earth but what needs this pardon before he can have peace with God. We will take the letters which form the top word upon the blackboard. The first is P, for

PROCLAIMED.

It is good news for the perishing that God Himself is proclaiming, or making distinctly known that He has a pardon for all who will accept it. He can justly forgive any boy or girl who will now come to Jesus. His justice has been satisfied by Jesus, the only sinless One, dying for the guilty. "Who was delivered for our offences, and was raised again for our justification." "By Whose stripes we are healed." The next letter, A, stands for

ABUNDANT.

"He will *abundantly* pardon." Fully and freely it is bestowed on all who simply trust in the Lord Jesus Christ. This pardon was purchased at infinite cost. By gold or silver? No; something of far more value than that. God had to give up His only-begotten Son. The "precious blood" of Jesus had to be shed before one sinner could be redeemed. Can you refuse such wonderful love? There never was love like it. Nothing on earth can compare with it: the love of Christ, which passeth knowledge. How awful eternity will be for the lost sinner, *with no love in it!* Trust in Jesus now, and you will be able to say, He has abundantly pardoned "even me." The next letter, R, is

ROYAL.

I think this is just grand, so like a king. It is told of a poor deserter that he was condemned to die. One of the nobles took his death-warrant to Queen Victoria for her to sign. Tenderly she asked if there was anything that could be said in favour of the culprit. "No, your Majesty; *thrice* he has deserted and disgraced the colours. He deserves to die." Again she asked if nothing could be said for him. Seeing the Queen so earnest, the messenger replied that the only thing that he could say was that the criminal belonged to a good family, although he was a bad soldier. The Queen then took her pen and wrote one word, "Pardoned," followed by "Victoria Reg." Was that not glorious news for the poor deserter? It was truly a royal pardon. Just such a pardon is offered by the King of Kings to every offending sinner, to every unforgiven sinner who is willing to own up his sin and accept from the pierced Hand the unmerited favour of God. We now come to the next letter of this pardon, D. It is

DIVINE.

We sin sometimes against each other, and can forgive each other, but God alone can forgive those who sin against Him; so it must be *Divine*. Yet He is able and willing to pardon, as the text which we began with says: "Let him return unto our God, and *He* will abundantly pardon." What a grand reception the prodigal son got when he came to his father. He might well wonder whether he would be received at all. How his heart would rejoice when he heard the words, "Bring forth the best robe, and put it on him." Some one feeling their sin may be wondering, "Will Jesus receive me?" Yes, He will receive and welcome you, for Jesus never casts out one who comes to Him; and heaven will ring with joy over even "one sinner that repenteth." But this needed pardon is not only in the Lord's heart to give, but next let O tell that it is

OFFERED.

To whom? Good people? Oh, no! for in God's sight "there is none that doeth good, no not one" (Rom. 3. 10). Who then can have it? Sinners? Yes; poor, lost sinners. Once when Jesus sat at meat in a Pharisee's house, a poor woman came and got behind Him to anoint His feet, and wipe them with her hair, the tears of penitence running down her face. The Pharisee began to grumble because Jesus allowed her. Did He know she was "a woman in the city, which was a sinner?" Yes! yes! But listen to the Saviour's twelve words, spoken to her broken heart: "Thy sins are forgiven. Thy faith hath saved thee; go in peace." Ah, you may say, "I would have liked to hear Him say that to me, but He is not now on earth." Listen to these beautiful words in Acts 12: "Be it *known* unto you therefore that through this Man is preached unto you the *forgiveness of sins;* and by Him *all* that believe are justified from *all* things." But when can this pardon be had? This our last letter, N, will answer

NOW.

The question was once asked in a Sunday School, When is now? A scholar said, "*This moment.*" There is no time to be lost. God never offers salvation "to-morrow." It is Satan who whispers, "Wait a little, there is plenty of time yet." To whom will you listen? The Lord Jesus paid the ransom price with His own blood, and now pardon is offered to you "without money and without price." Oh, believe Him, and you will realise that the PARDON, Proclaimed, Abundant, Royal, Divine, Offered is for YOU, and for you Now. Rest not till pardoned.

J. H. M.

FIVE BIBLE HANDS.

ONCE before I gave you a lesson about "FEET"; to-day, I will talk about "HANDS." If you turn to Exodus. chap. 4. 6, 7, you will read of a very curious event, The Lord ordered Moses to put his hand into his bosom, and when he took it out it was

LEPROUS

"as snow." What a fright he must have got, when he beheld the fatal disease, and expected the limb to fall to the ground, loathsome and incurable. Such is sin. Such the natural heart before God. The heart affects the hands or ways. "Even a child is known by his doings." The Lord has the only cure for sin in His power, so He restored the Shepherd's hand again "as his other flesh." THE SIN-LEPROSY can only be met by the shedding of the "precious blood of Christ," as of a lamb slain without blemish—no taint of leprosy on Him, the "Holy Thing," the "Holy One of God." But He was made sin on the cross of Calvary. His were the

PIERCED HANDS.

"He was wounded for our transgressions." "They pierced My hands" was spoken by the Spirit long before the sad event. "Behold! My hands" was uttered by the lips of the risen Jesus. A girl was once lent a book out of a Sunday-School library. She did not at first care for it because there was no pictures in it. There was one little verse, however, which stuck to her and caused her to "believe on the Son." This is it—

"Believe on Him who died for thee,
And sure as He has died,
Thy debt is paid, thy soul is free,
And thou art justified."

He, who was crucified in weakness, now lives by the power of God and all things have beeen given into his Hands. He has

POWERFUL HANDS.

Some of you can repeat John 10. 28. None is able to "pluck them out of My hand."

A servant of Christ was asked to visit and comfort a man in distress about his soul. He spoke a long time and the hearer seemed to get little light. Months after, the same servant was asked to visit a deathbed and was welcomed by the sufferer, who spoke with a beaming face about now being in the "hollow" of God's hand. As he said so, he placed his one hand hollowed like a cup and put the finger of his other hand in it to illustrate how he felt. His spirit passed away when no one was beside his bed, but he died with his two hands outside the coverlet as described, with the smile of victory on his brow. He was in the STRONG HAND. Ah! dear believer Jesus will carry you through. Since God keeps us, it becomes us to lift up

HOLY HANDS

"without wrath or doubting" (1 Tim. ii. 8), which is the attitude of prayer. Be in no situation where you would be ashamed to be seen at prayer. Of course this text means that you, when pleading with God, ought to be living apart from wickedness and in the proper spirit of gentleness and meekness—no wrath, no unbelief. Be simple like the poor orphan boy whose mother had no more meat in the house. They had prayed for food, and she expressed a doubt as to God sending a quick answer. He replied, "He'll hear us scraping the barrel" The lad was real—no doubting. Don't you doubt, but up with your "HOLY HANDS." This brings me to the last, but not least, kind of hands. I call them

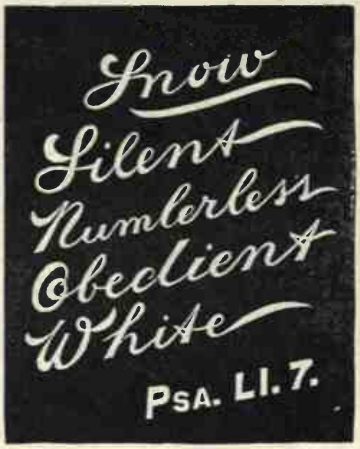
ACTIVE HANDS.

They are mentioned in Ecclesiastes 9. 10—"Whatsoever thy hand findeth to do, do it with all thy might." Do not, however, work to get God's favour. Receive Christ, God's gift, for empty sinners, and then work for Him and to him. A boy entered an orchard to steal and destroy. The owner saw him trampling down his flower beds only anxious for the apples. Slipping behind him unseen, he gripped the young rascal firmly. He tried in vain to escape. "Now, sir, which do you consider the best flower." "That rose, sir." The gent, still holding the boy, plucked the rose with his other hand and gave it to him. The lad was amazed. "A'int you going to punish me, sir." "No. I am giving you the best flower in my garden. You will never come and destroy my flowers again will you?" "*Never*, sir, as long as I live. But please, sir, a'int there some little errand I could do for you?" Fom that hour he was the active servant of his strangely-found friend. The Lord Who gave Himself is worthy of all the *wills*, *hearts*, *hands*, and *feet* of His redeemed. T R. D.

SNOW—A SEASONABLE LESSON.

EVERY boy and girl loves the snow—pure, crisp, invigorating snow. How it dances about, kissing the merry mouths and glowing cheeks! But in our clime it is the creature of a few hours, destined soon to be sullied beneath our feet and disappear, only to be longed for to pay us another visit. In our liking for snow we must not forget that there is another aspect of its history, where it lies continually, and inhabits dreary regions of desolation.

Let us to-day find out some of its wonders and lessons; so I will mark upon the blackboard the four letters which spell the word, and take them one by one We will commence with the first, **S**, for



SILENT.

How quietly the flakes descend from the sky—how noiselessly! but how potent they become heaped and pressed close together. Roads become impassable, railroad tracts blocked, and in its blinding drifts cattle and men perish. Once the great city of Chicago was paralysed by a blizzard for days. Two hundred tons weight of mails lay waiting to be removed. Business and traffic were all at a standstill, while there was a perfect famine for want of eggs and milk, all owing to the *silent* yet *powerful* snow. Hence it is a fit emblem of the quiet yet omnipotent work of God's Holy Spirit in the human heart, quickening and fashioning into new creatures those who once were "dead in trespasses and sins." Some of you may remember what happened to the great Elijah (1 Kings 19. 11) when he was hiding in a cave. A mighty cyclone passed by, in its fury rending the rocks and moving the mountains. Next the very earth shook and reeled as the earthquake caused the old creation to groan. Then the vivid flashes of lightning and the scathing blaze of heaven's fire made the poor prophet wince; but the Lord was in none of these. At last "a *still, small* voice" spoke, and the man, tired of his life and sick at heart, wrapped his face in his cloak, awed by the presence of Jehovah. All great forces are silent. Next comes **N**, and the snow is

NUMBERLESS.

In this respect it speaks of God's infinity. The mind is overpowered as it tries even to conceive the multitudes of its minute particles. Under the microscope the crystals of each tiny flake are matchlessly perfect in beauty, witness of the Great Creator's skill. One of the questions which confounded even wise Job was this: "Hast thou entered into the treasures of the snow?" There are more things illimitable than snow, but these all belong to God, not to man, who is but a puny atom in the midst of vast creation. God's salvation cannot be summed up (Ps. 71. 15); nor His thoughts toward His loved ones (Ps. 40. 5); nor His works (Job 5. 9); neither can you number your sins (Ps. 40. 12); nor the multitude of the saved (Rev. 7. 9); nor God's precious thoughts (Ps. 139. 17, 18).

Now **O** tells me the snow is not like some children I know, but ever

OBEDIENT

to the will of its Author and Sovereign, for "He says to the snow, Be thou on the earth," and there it goes and lies, passive to His will, as it is written elsewhere. "Snow . . . fulfilling His Word." Amongst other commands to you from God, He commands you "to repent" (Acts 17. 30, 31), and "believe on His Son, Jesus Christ, and love one another" (1 John 3. 23). So if you would be saved, "obey the Gospel" (Rom. 1. 5), then "though your sins be as scarlet, they shall be as white as snow, for if ye be willing and *obedient* ye shall eat of the good of the land (Isa. 1. 18, 19). A solemn question is, "What shall the end be of them that *obey not* the Gospel?"

"Now, William, can you tell me something about snow beginning with **W**?" "It is

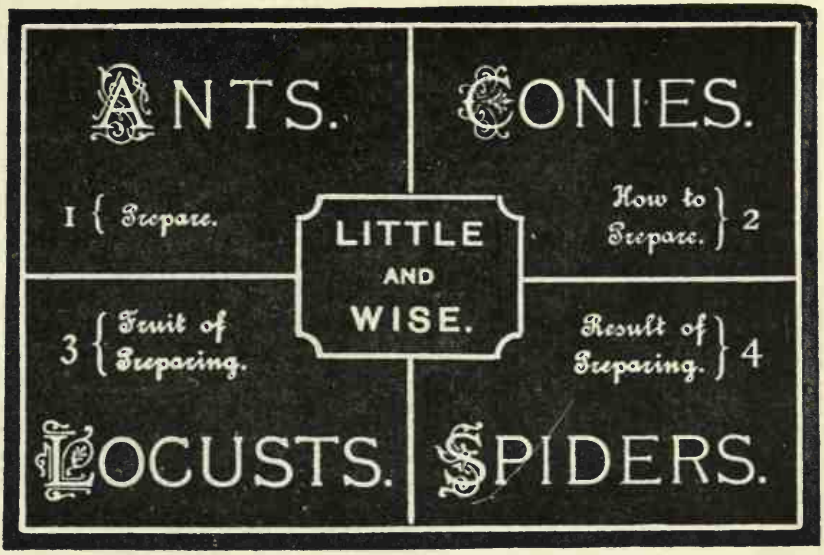
WHITE,"

There is something whiter than snow, and if you do not know, I pray that you will yet find it out for your own self. White is an emblem of holiness, and is used so all through the Bible.

When Christ was transfigured upon the Holy Mount His raiment is described as being "white as the light," "white and glistening," "shining exceeding white as snow." The countless multitudes of white-robed saints are said to have been "washed, made white in the blood of the Lamb." Remember, God says, "naught that defileth" shall enter into the Holy City. So if you would be there it is only by trusting in Jesus and His precious blood that you can be made fit to "dwell with God's beloved through God's eternal day." His invitation is "Come unto ME *all* ye that labour and are heavy laden, and I will give you rest" (Mat. 11 28). His promise is, "Him that cometh to Me I will in no wise cast out" (Jno. 6. 37). Do come to know Him NOW, and pray from the heart the "snow prayer" of Psalm 51. 7, which says

"WASH ME, AND I SHALL BE WHITER THAN SNOW."

LITTLE AND WISE—LESSONS ON PREPARING.



OUR subject to-night is "four little things." I wonder who could guess what they are. Turn to Proverbs xxx. I believe three x's mean extra good, so we may expect something extra good out of this chapter. Verse 24 says: "There be four things which are little upon the earth, but they are wise, made wise" (margin). Little and wise. Look at them. Their very defects are turned into blessings, and thus teach us lessons:—

First.—"The **ANTS** are a people not strong, yet they prepare their meat in the summer." A little boy in one of my Scotch meetings described ants as "wee black things that live under a stane." But though they are black and wee and weak, they teach us a most important lesson—they **prepare.** A little girl said to her mother, "Mother, how is it that so many sing about heaven and I see so few getting ready?" God's Word tells us each to "*Prepare!*" What for? "*To meet God.*" These bright eyes now looking at me will soon gaze upon God; these ears now hearing my feeble voice will soon hear the mighty voice of God. Boys, you prepare for examinations, and holidays, and for being tradesmen, but are you prepared to meet God? John, the aged apostle, says, "I saw the dead, SMALL and great, stand before God." Big men and women and little boys and girls will be there before "the Judge of ALL the earth." The weak and helpless ants remember the coming storm, and prepare for it. Dear children, learn this lesson and prepare in the sunshine of the day of grace for the stormy day of judgment yet to come.

Second.—"The **CONIES** are but a feeble folk, yet make they their houses in the rocks." These little animals are shaped something like a mouse and a bear. Very long ago when the Eastern tin miners came to Spain and England, they saw hosts of wild rabbits and thought they were conies. So all of you who have had "a bunnie" have seen something very like a cony. Ants teach us to prepare; conies **How to Prepare.** See that timid cony quietly nibbling. Hark! He hears a sound. It is the bark of a dog or shrill cry of a fox. Danger is near. How does he prepare? Does he stand on his hind legs and offer to fight? Does he try to burrow a hole? No. He runs to his refuge in the cleft of the rock—a favourite dwelling-place to this day of thousands of Eastern conies. Oh, weak, feeble, helpless cony boys and girls, you can't fight God, you can't flee from His presence, so haste to the Rock of Ages—even Jesus. Flee now to Him and cry—

"Rock of Ages, cleft for me,
Let me hide myself in Thee.

Third.—**LOCUSTS.** Little brown insects something like beetles or grasshoppers, eaten as we eat "shrimps." They have "no king," ver. 27, yet they made a great king of a great nation send for Moses and Aaron "in haste" to get rid of them, and by-and-by will cause men to "seek death and they shall not find it." Why this power? Because "they go forth by bands." Barrows, the famous traveller, relates having known two thousand square miles covered with *a band* of locusts. That is what all prepared ones should do. Having no visible king they should be banded together, go forth, and thus manifest the **Fruit of Preparation** and cover the "whole world," only to bless, not to blight. Young believer, don't be a lazy locust. Let people know that you belong to the happy band, and be sure to "go forth."

Fourth.—"The **SPIDER** taketh hold with her hands, and is in kings' palaces" (ver. 28). A spider seems to be the same all the world o'er. Think of that dusty, musty, long-legged spider in some coal cellar at Windsor. She leaves the darkness and dirt of her abode, and "taking hold with her hands," never rests until she lands in Windsor Palace in the presence of Queen Victoria. She had no might, nor beauty, nor grace, but she "took hold," she made a beginning. That's the point. Let me ask each one, "Have *you* taken hold." As a drowning man lays hold of a saving rope, lay hold of the Gospel rope, and bless God there's not a dismal, dirty sinner ere yet laid hold of Christ by faith but what shall land at last in the palace of the King. Hallelujah!

Oh, may many "little things" to-night thus learn how to be "wise, very wise," and, like the ants—*prepare*; like the conies—*prepare by hiding* in the cleft Rock; like the locusts—"go forth," and thus show the *fruit of preparation*; and, like the spiders—share in the grand *result of preparation*; land at last at the great terminus of prepared people, safe in the palace of the King.

HY P.

A REMARKABLE WORD.

REMEMBER! This is a wonderful word. It is given in a message to persons on earth, to a man in hell, and might be sung as a memorial in heaven. Let us look at a few places in the Bible where it occurs—

"REMEMBER now thy Creator" (Eccl. 12. 1). This is one thing that He says. God is our Creator, because He made us and gave us our life, and all the blessings we enjoy. Why did He do this? Have you ever asked yourselves this question?

I suppose there is a boy here whose father has a horse. Yes, I thought so. "Well, my lad, what does he do with the horse?' "It has to draw the cart." "Oh, is that so? Does he not let the horse run about where he likes, in the fields and meadows? I have no doubt the horse would like this much better than drawing the cart from morning till night." "But, sir, my father bought the horse on purpose to draw the cart!" "Yes, my boy, that is quite right, and what has God *created* you for? Do you think it is that you might just live as you like, doing your own will, and just pleasing yourself? No, this is not why God has created you, this is not why He gives you every blessing you enjoy. He wants you to live for Him and for His glory. Can you tell me what is the opposite of remembering?" "*Forgetting*." "Quite right"; now what does God say about those who forget Him? "The wicked shall be turned into hell, and all nations that *forget* God" (Psalm 9. 17). We either remember or forget God; oh! which is it? Do we get up in the morning and say, "Lord, what wilt *Thou* have me to do" to-day? or do we go on day after day without thinking of Him at all? When Saul was converted the first thing he said was this (Acts 9. 6). There is a great difference between a converted and an unconverted child. The one has the Lord before him and the fear of God in his heart, the other lives only for himself, which is only another name for serving Satan.

"REMEMBER Lot's wife" (Luke 17. 32). These words were spoken by the Lord Jesus Himself; hence they must be very important. Why should we remember Lot's wife? Was it not because she was *warned by an angel and lost after all*, for "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). Shall *you* hear this glad message and be lost after all like Lot's wife?

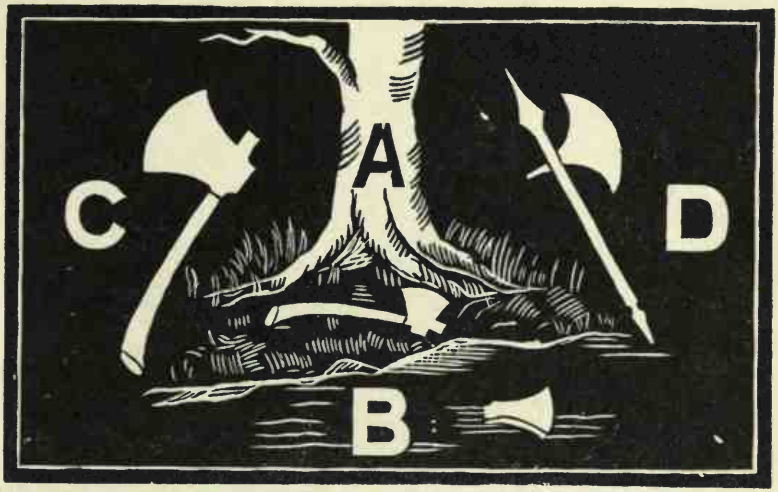
"REMEMBER Jesus Christ raised from the dead" (2 Tim. 2. 8). This is another Scripture in which our word occurs, and there is no person, no subject, so worthy of our remembrance as this. We have seen how God sent His Son Jesus to die for us This He did in wondrous love. But Jesus is no longer in the grave. He has risen, God has raised Him from the dead, and He has ascended to heaven and sits at God's right hand to-night. This resurrection of Jesus proves that He has finished the work God gave Him to do, and that *God is satisfied with the way He has done it.* "God is satisfied with Jesus"; how many here to-night can say, "I am satisfied as well"? But after that Jesus was risen, and before He ascended He sent His disciples this blessed message: "I ascend to My Father and your Father, to My God and your God" (John 20. 17). It tells us if there is room in our hearts for Christ, if we have *received* Him as our Saviour, we have the privilege of being the children of God even now (see John 1. 12; 1 John 3 1, 2).

"REMEMBER Me" (Luke 23. 42). These were the words of the dying thief on the cross, and Jesus *immediately* heard his cry, and saved him then and there, so that before the close of that very day his redeemed spirit was with Christ in Paradise. Oh! which of you dear boys and girls will pray the thief's prayer from your hearts *to-day*, and be saved *now* and for ever?

"SON, Remember" (Luke 16). The rich man, who cared only for this life and forgot God, "died, was buried, and in hell he lifted up his eyes, being in torments." How unspeakably awful was his remembrance! He remembered his wasted life, his lost opportunities, the good things God had given him then, the distress of Lazarus, and how he might easily have used some of his great wealth for the relief of the suffering one Oh! is there any danger that any of you will ever be like the rich man, that you will die without knowing Jesus as your Saviour, and thus be shut out from heaven where He is? He said, "If ye die in your sins, where I am ye cannot come" (Jno. 8. 21). How dreadful it will be if any of you should go to this awful place and "remember" there the Sunday school, and how often your teachers have told you of the love of Jesus, and how He died on the Cross for you! Oh! God forbid that any here should find himself "in hell"; but if you do you will there remember that it is because you WOULD NOT come to Jesus that you might have life.

"REMEMBER Thy love." "We will remember Thy love" (Song of Solomon 1. 4) might indeed be the language of the people in heaven. What do they remember? Revelation 5. 9 will tell us—"Thou art worthy, . . . for Thou wast slain, and hast redeemed us to God by Thy blood." Oh, what a blessed remembrance! We shall always remember Calvary! How sweet those words will be to us then, "The Son of God loved ME, and gave Himself for ME" (Gal. 2. 20). See to it that you remember *now*, flee from wrath to come, look to Jesus, and pray the thief's prayer: "Lord, remember me." Trust Him and be saved. J. V.

AXES OF THE BIBLE.



WHAT are these drawn upon the board? "AXES." Right. Next time you see the axe for chopping firewood or coal, I trust you will call to mind the lesson of to-day. John the Baptist was a street-preacher, and He did not fear men, but he told the soldiers to do violence to no man; the tax-gatherers to exact no more than was just; everyone he told to share their clothes and food with the needy; yet the proud Pharisees and Sadducees he compared to trees ready to be hewn down and cast into the fire, crying, "Now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire" (Luke 3. 9). This then (A) the

AXE OF JUDGMENT

is God's sentence against the wicked, against all, for who brings forth fruits of love, obedience, and holiness? Every unsaved sinner is a "dry" tree, fit for eternal fire; but, thank God, Christ the "green tree," full of sap and fruit, has been into the judgment of the cross, forsaken of God and afflicted, that whosoever believeth on Him—the lifted-up One—should not perish but have eternal life (John 3. 16).

A very curious thing happened while some men were cutting down trees to build a house at a riverside, hundreds of years ago. One of them was working with

A BORROWED AXE,

when suddenly the head came off, falling into the water. The river was deep, and the man in great grief cried out to the foreman, "Alas, master! for it was borrowed." The master inquired where it fell, and breaking a bit of stick from one of the trees, threw it into the water; when, lo, the axe head(B) was seen to float.

The man took it and no doubt thanked God for getting it back so easily. (2 Kings 6. 1-7).

Oh, you say that was a *miracle*. Of course it was, and so also is the saving of a lifeless sinner. God must save you. You cannot raise yourself out of the Jordan of death—the "power of His might" must gather from the DEAD.

You see a woodman's axe (C) upon the left of the board. That I shall name the

AXE OF IMITATION.

Another remarkable story is told about it. There was a king in the east who had reigned three years, but he came to the throne by the cruel destruction of seventy better men than he. A conspiracy, however, arose against him, headed by a man named Gaal, who in the king's absence took posession of the royal city and fortified it against him.

The governor of the town was true to the king, and sent secretly to tell him of the situation. So the king, being a brave man and a good general, set ambushments against the city, and ultimately routed the enemy, pulling down the city and sowing it with salt. Several of the conspirators however, took refuge in a strong tower. What did the king do? Lifting an axe, he cried to the people, "What you see me do, make haste and do as I." He lopped a great bough from a forest tree and laid it over his shoulder, so did his followers. They looked like a moving plantation. They rushed against the stronghold and kindling a mighty fire, burnt it to the ground, destroying about a thousand men and women. (Judges 9. 49). Abimelech, the King, was soon afterwards killed by a piece of stone thrown on his skull by a woman, He was a bold, wicked man. *Do not imitate him!* but follow after the One who says, "Take My yoke upon you and *learn of Me*; for I am meek and lowly in heart, and ye shall find rest unto your souls."

Of Israel, now cast off, but restored into the Lord's favour at a future time, He will sing, Thou art My

BATTLE-AXE,

for with thee (D) will I break in pieces the nations (Jer. 51. 20). Here we learn how God uses His people as the instrument in His hand to accomplish His work. So every one who truly loves the Lord can become a weapon of His grace to bring poor sinners to His feet. Oh! dear believer, leave yourself in the Lord's hands, so that He may use, you now for His glory. If you have a brother bring him to Jesus, as Andrew did Peter, and you will have the joy [illegible] believe for yourself, then tell all around that "Jesus saves"

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THREE IN ONE—A STORY LESSON.

IT is all one story, of three parts, but still one. Setting forth God—FATHER, SON, and HOLY SPIRIT, active in grace to seek and to save that which was lost. Mark the thread upon which the golden beads are strung, of two strands "lost" and "found." A wandering sheep, a lifeless coin, a self-willed boy. Away from light, but not away from love, for Divine love follows until it finds the sinner dead in trespasses and in sins.

THE SEEKING SON

is set forth in the Shepherd who leaves the ninety and nine and goes after that which was lost—

"Out in the desert He heard its cry—
Sick, and helpless, and ready to die."

Pity touched His heart, and His unwearying love took Him "over rocks, and waste, and wild," until He gladly laid hold upon the straggler, and lifted it upon His shoulders. The home scene is beautiful. Friends and neighbours throng in and rejoice together. A glimpse is given into heaven itself, but what over, think you, "one sinner that repenteth." This forms the third strand of the blue cord upon which the golden beads of repentance are strung. It does seem wonderful that the silly sheep who was *carried* back, and the coin that could never come back, but was *lifted* up by the eager seeker, should be called *repentance;* but then they each arrived back at the *proper place* whence they were lost; so also the younger son, but in him are seen the true emotions resulting from turning to the father. "Turn ye, turn ye, for why will ye die?" Like the lost son, return unto the Heart of Love and the Home of Plenty.

THE SEEKING SPIRIT

is illustrated by the lit lamp, the woman, and the broom. The Holy Spirit is pleased to use instruments to save the lost—by the woman, who represents the dependent people of God; the candle, the light of life; and the broom, the preaching of the Word. Peter used it well when by preaching 3000 were led to repentance, and when "the Word of God increased the number of the disciples multiplied greatly, and a great company of *the priests* were obedient to the Faith." So also to-day loving hearts seek for lost sinners to win them back to Christ and to the God of all grace. "He that winneth souls is wise." If you are saved yourself, seek to be the means of leading others to the same Saviour.

THE SEEKING FATHER.

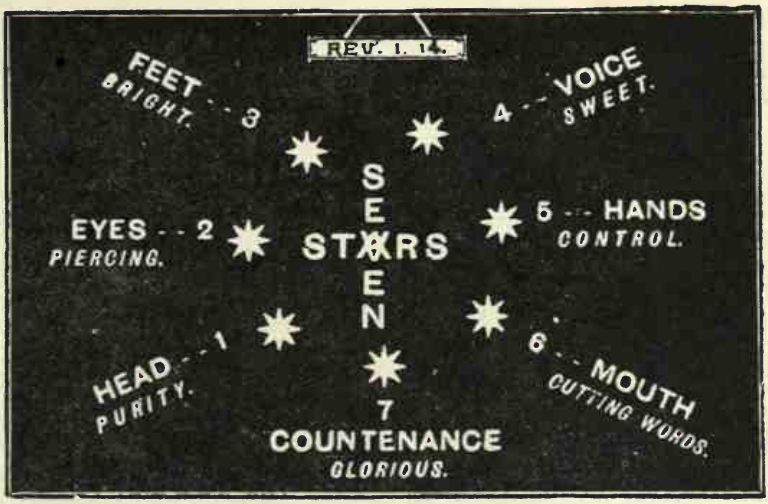
It is beautiful to see how the love of God comes out in each action in this act of three parts. There is no love in the sinner; need moves him first—self-preservation: "I perish with hunger." Next, his confession is a good one. He has to take three downward steps of humiliation—"I have sinned *against heaven* and *in thy sight*, and am *no more worthy* to be called thy son." "But when he was yet *a great way off*"—the father's seeking comes out here—"he '*ran*.'" No word about the spendthrift running. Not many sinners run to Christ. It is surely the parable of the love of God, a confirmation of the words said by Jacob's Well, "The Father *seeketh* such to worship Him." We need not detail about the robe, ring, and sandals, the fatted calf killed, the supper, the music, dancing, and mirth, for all is eclipsed by the father himself saying: "It is meet that we should make merry and be glad; for this thy brother was dead and is alive again, and was lost and is found." There was no end to it. There is light, love, and a warm welcome in Heaven for you, dear lost and dead one. "Yet there is room."

"Pass in! pass in! that banquet is for thee,
That cup of everlasting love is free.
Room room! still room! Oh enter, enter now!"

Give joy in Heaven to-night over thy returning. God gave His Son to save thee. The Son gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father. The Spirit beareth witness, for the Spirit is Truth. Oh, who can say in truth: "I once was dead, but am now alive to God; I was lost, but have been found."

"Jesus sought me when a stranger
Wandering from the fold of God
He, to rescue me from danger,
Interposed His precious blood." T R D

THE SAVIOUR'S "SEVEN STARS."



LET us direct our attention this afternoon, for a little while, to one of the most wonderful sights in the Bible. I always count the Crucifixion of the *Son of God* on Calvary's Cross as the sight of all sights in time or eternity, for that scene shall affect each one of us for ever and ever. The next sight, I think, we get in Rev. 1. 13. Turn to it, please. Here it is—the *Son of Man*. He was in the midst of **3** on the Cross with scarcely any clothing on Him, but He is in the midst of **7** now "clothed down to the foot and girt about with a golden girdle"—a portrait of beauty, strength, and power. Hallelujah! what a change for the spitting and scoffing of Calvary.

But look a little closer at the picture here drawn by God for us, to illustrate which I have brought seven Golden Stars. I put one on the board to begin with and fix on the others one by one.

* 1.

HIS HEAD and hairs telling us of—*purity*. They were "white, like wool, as white as snow." No more marked with the cruel blood drops, no more crowned with black rough thorns (and Palestine thorns are much longer than ours), no more bowed in grief, His head and hair are clean, white, and perfectly pure. "Nothing that defileth" shall ever come near thereto.

* 2.

HIS EYES—so *powerful* and *piercing*; just "like a flame of fire," darting here and flashing there. Why, boys, you were surprised at the Searchlight darting from the tower of the Exhibition; but, I tell you, the eyes of the Son of Man can see where the Searchlight could not see—into the heart. There were thieves in the grounds with stolen goods in their pockets which the light could not reveal, but Jesus saw into their pockets and into their hearts. Remember, there is One who with His eyes "as a flame of fire" can see into your heads and into your hearts, and that is the One who will be your judge by-and-by.

* 3.

HIS FEET were *bright* and *burning*. Once they trod many a weary mile, once they ached with pain at Sychar's well, once they were tortured with a cruel nail, but now they shine like burning brass. Talk about getting to Heaven by following *the example* of Jesus. Why, you could never touch footsteps such as these feet leave, unless you come by the way of the Cross.

* 4.

HIS VOICE—so *sweet* and *charming;* "as the sound of many waters." We return from our summer holidays and talk of the charming spots where we have stood and listened to the many waters falling in melodious strains o'er rocky beds, but none of them can compare with the music of the soul which sings—

"I came to Jesus, and I drank of that life-giving stream;
My thirst was quenched, my soul was saved, and now I live in Him."

I pray God every little one in this hall may hear the charming voice of Jesus and come to Him just now.

* 5.

HIS HAND held Seven Stars, telling of—*control*. For He will let no man control the Church but Himself; and, dear boys and girls, this is what He wants you to let Him do with each one of you—control you. He never leads anyone astray. He always guides aright. No captain like Jesus. No guiding-hand like the pierced hand of the Son of Man.

* 6.

HIS MOUTH declared—*cutting words*. No oily words, no flattering words, no deceiving words. "Out of His mouth went a *sharp two-edged sword*." It was **sharp**, for it told the honest truth; it was a **sword**, for it cut; but it was also **two-edged,** that is, it cut inwards and outwards. Many people use the words of Jesus to cut others with, instead of letting His sharp sword-like words cut **ME** first, then others. Ah, how the words of Jesus' mouth will by-and-by cut up all false professors, all hypocrites, all those who are unreal and shams.

* 7.

HIS COUNTENANCE was simply—*glorious*. "As the sun shineth in his strength." I lately heard a poor blind man get up to tell his conversion to God, He told of sin and sorrow brought on by drink, of his looking to Jesus and being saved, then he shouted again and again—"Oh, it was *gorgeous!* Oh, it was *gorgeous!*" The grandest treat God has in store for His people is in Rev. 22. 4 (look it up). But let me ask—Will YOU see Him; or will YOU be shut out of His presence for ever and ever? HYP.

"THERE GO THE SHIPS."

(Psalm 104. 26).

THE first remark we make about the ships is that they are built for **SAILING.** When the ships are launched, away they go, sailing on the water, *leaning* their whole weight upon it. The ships are like our lives. From the moment we are born we go forward, *leaning* on somebody. The little baby *leans* on its mother's bosom. Then when the mind has sufficiently grown, the boy goes to school and *leans* for instruction on his teachers. Then he *leans* on one or other of his companions, or on one or other of his workmates, for, however original or independent a boy may be, there is always someone he leans on.

But there is no one to lean on like Jesus on our voyage through life. Leaning our souls on any other is like leaning on a "broken reed" (Isa. 36. 6). Do you lean on Jesus for salvation? See Proverbs 3. 5.

II.

Our second remark is that ships often meet with **HURRICANES.** When Paul was sailing to Italy the ship met with a tempestuous wind, called Euroclydon (see Acts 27. 14). But in the midst of the storm "the angel of God stood by him and said, 'Fear not, Paul!'" (verses 23, 24).

Then one night when the disciples were crossing the Lake of Galilee, we read that "the ship was now in the midst of the sea, tossed with waves for the wind was contrary" (Matt. 14, 24). But just then who should appear but Jesus "walking on the sea," and He said to them "Be of good cheer it is I, be not afraid

Things will not go always as we would like. Sometimes the winds will be contrary, but it is just at such times the worth of Jesus will come out, if He is leaned on; for "unto those who believe He is precious" (1 Peter 2. 7). Is He precious to you?

III.

Our third remark is that ships carry with them their **INSTRUCTIONS.** We have got our instructions too. God has given them to us in the Bible, and His instructions are for our profit. Timothy from a child knew the Holy Scriptures, and Paul, in reminding him of this, told him, among other things, that "all Scripture is given by inspiration of God, and is profitable for *instruction*" (2 Tim. 3. 16). In Proverbs 4. 13 you will find it says, "Take fast hold of instruction, let her not go, keep her, for she is thy life." *Fast hold!* you see. If you take fast hold of God's instruction, it will take fast hold of you. "Fools despise instruction" (Prov. 1. 5). Keep out of their company.

IV.

Fourthly, we may say that a ship needs a **PILOT.** On every ship some one is needed to stand at the wheel to direct the course of the ship. Night and day some one always attends to the steering of the vessel. The piloting is a necessary part of the voyage.

To steer our lives aright, and keep us clear of the many dangers that surround us, there is no one like Jesus. Trusting in Him all will be well. There are temptations to be met with, that are like sunken rocks, which we may not know of until we are right in the midst of them, but Jesus knows how to deliver the trusting soul out of temptation (1 Cor. 10. 13). When we commit the keeping of our souls unto Him, He takes our souls into His keeping, and He is able to keep that which we commit unto Him (2 Tim. 1. 12). Have you got Jesus as your pilot?

V.

Our last point is that ships often **SINK.** Every now and again the newspapers tell us of ships that have gone amissing and are never more heard of. Not long ago a battle ship sank in the Mediterranean and hundreds of men perished—met with a watery grave. Many people wept when they heard of that great catastrophe; but oh! how much more sad it is that souls around us on every side should sink into perdition, and be lost for ever and ever for the want of trusting Jesus. Have you trusted Jesus? (Psalm 62. 8).

When Peter was "beginning to sink" in the waters of Galilee, he cried, saying, "Lord save me," and immediately Jesus stretched forth His hand and saved Him. The Lord would have been dishonoured if Peter had sunk. Jesus will immediately save you if you trust your heart believingly to Him. Why not *now?*

JOHN CLIMIE.

THREE CIRCLES AND THREE COLOURS.

LET us read Luke 17. 11 to 19. Now, all eyes this way. Watch what I draw on the blackboard. One—two—three rings with the compasses. What do you think that's like? "A target, Sir." Very like a target I admit, though I intend it to teach you some truth from the portion read. The bull's eye I fill in GOLD—for **Glory**. The next I make all WHITE—for **Holiness — Justification.** The outer, or large circle, I leave BLACK—for the sin-stained world of sinners, **lost and ruined** by the fall. The word

NEED

describes it, and all these terrible things, the names of which I now fill in—SIN, SUFFERING, DEATH, JUDGMENT—belong to it. The ten lepers were in it. All of us were born into it, and must be born out of it if we are to be saved. Left to itself, the world and its millions must have perished forever, but One came into the world to save sinners out of it. Who? "Jesus." Yes! Blessed be His Name, as we read, "He passed through the *midst* of Samaria and Galilee." Sin, idolatry, darkness, and poverty—need, need, need describe it. Here Jesus found the ten men leperous and "afar off." Here He finds every unsaved sinner! Only one thing can suit their state, and they cry, "Jesus, Master have mercy on us." "MERCY'S FREE!" The Lord Himself speaks the word—"Go, shew yourselves unto the priests." No leper, unless he felt he was healed, would presume to approach a holy priest. So there was in all these ten "the obedience of faith," conseqently they got their reward. "As they went they were cleansed," and so entered into circle number two, the circle of

BLESSING.

The nine men jogged along till they reached Jerusalem, where they presented their sparrows, cedar wood, hyssop, scarlet wool, oil, fine flour, and two pigeons, etc. Possibly they were poor men, so you can read all about them in Leviticus, chapter 14. After the ceremony was over, their heads shaved, clothes washed, thumbs and toes smeared with blood and oil, they thought they had gone far enough and prayed and sinned, and sinned and prayed from Sabbath to Sabbath, forgetting all about the One whose word had healed them all. Many, alas! are the same to-day, receive blessings from Christ and go their way.

Who is this coming back? His back is to the temple and his face toward Immanuel!! On, on he comes; and, falling flat, does obeisance with his face to the ground. He is the Lord's tithe, one in ten, who, realising that the Blessing means PARDON of past sins, PEACE in the present, and POWER to overcome in the future, returns "to give glory to God." He has stepped into the centre circle. He can

WORSHIP

the Giver Himself, "lost in wonder, love, and praise." Jesus is honoured. He is pleased at the grace of "this stranger," for he was not a *Jew* (they went away) but a *Samaritan*. But he was changed now—WHITE and clean—the man whose sins were like the leopard's spots and the Ethiopian's skin—transformed into a companion of the Christ of God. People beside him might say, "Take it a little more quietly," but he "with a loud voice glorified God." It was his testimony. Jesus gave him a heart word—"Arise, go thy way, thy faith hath made thee whole." What balm to his heart. How the words must have thrilled through him. Christ possessed him—he possessed Christ. **Do you?** If you have CHRIST as your Saviour from hell, as your Friend in time, and as your Hope for eternity you have all you need, for "CHRIST IS ALL in all."

When the Prince of Wales visited Ireland, at a small station, a rough man squeezed through the crowd toward the Prince's carriage and asked him to accept a thorn cudgel. It was graciously accepted, and the Prince gave him a bright sovereign. The poor man was amazed at the generous gift, when a gent in the crowd offered him 25/ for the gold piece. However, he indignantly refused it, saying, "I will never part with it for the sake of the one who gave it me with his own hands." That gift won his love and fidelity. May God's gift win your heart, and all your days be spent to His praise.

I will write down a question which I want each one to answer in their own hearts as before the Lord—*Which circle are you in?*..... T. R. D.

LIONS—LIVING AND DEAD.

THE great attraction in a menagerie, for the boys, is surely the lions. I pity the creatures, moving restlessly backwards and forwards within the bars; it is not often they roar, except when hungry. The great lion described in the Bible as

ROARING,

is a fearful lion, and I will ask you to turn to 1 Peter 5. 8, where the counsel is given, "Be sober, be vigilant; because your ADVERSARY, the devil, as a ROARING LION walketh about, seeking whom he may devour." Now, young friends, you are constantly in danger, as long as you are on earth,

of this powerful adversary. Satan is *a real foe*, not an imaginary shadow, as some foolish people say. When the Africans know that a man-eater is abroad, oh, how watchful they are. They light fires, and set watchmen by night, lest the devourer should harm them. When the devil tempts you refer him to Christ, who is stronger than he. You are as helpless as a lamb, but there is One who can slay the lion, then he will be **dead.**

Can Jeanie tell me about a shepherd boy who slew both a lion and a bear? What was his name? **David.** Right. Now, Willie, where can we find the story? 17th chapter of 1st Samuel. Good. Note, David's power consisted in that he trusted in the Living God. The beautiful point is that David said of the lamb, "I delivered it *out of his mouth*." I am sure the lamb would creep close to its brave shepherd after such a narrow escape.

But another stronger man, stronger than the lion, was found. In whom? **Samson.** Right.

Another one who slew a lion in a pit, in a snowstorm? **Benaniah.** Good for Charlie; he reads his Bible. However, it is of Samson I will speak (Judges 14.). As he walked through a pleasant vineyard, suddenly a young, roaring lion met him. By the power of the Spirit he rent the beast, without a weapon in his hand. The curious thing, however, was that when he next walked that way he found a swarm of bees and honey in the carcase of the lion, and he fed upon the honey, and gave to his friends. A grand type of the glorious triumph of Jesus over him who had the power of death, even the devil (Heb. 2. 14). Death yields, for God's people, everlasting sweets of satisfaction and joy.

Now for a word about the hungry and angry, but

SUBDUED

lions. These, you may guess, were in the den into which wicked men caused the great prophet, **Daniel,** to be cast. God "shut their mouths;" so that out of weakness he was made strong; for his eye was upon God. and God's eye was upon him.

There is a remarkable incident told of a wild young man who enlisted, and was sent, with his regiment, to Africa. Passing through a forest, his shoe became unfastened, and he stopped to lace it, expecting to make up with his comrades shortly. In this, however, he failed, and, after wandering till tired, he threw himself down in an empty cave. Darkness set in, and his slumber was disturbed by a terrible roar, and a lion bounded into the cave. He had the presence of mind to pretend to be dead, and the lion, after sniffing all over him, lay down and soon fell asleep. Leo, however, expected to breakfast upon the poor soldier, who shared his bedroom, and, as a precaution, laid his huge paw across his captive's shoulder. The man prayed to God, as never before, vowing that if He would only help him he would lead a better life. Lying perfectly still, he began to lift the great claws, one after another, off his arm, and at last rolled over and over, till he reached the cave's mouth, when, creeping out, he soon ran for dear life. Fortunately, he found his companions. When he returned to England he stood up in the chapel of his own village and told how God had saved him, and asked the congregation to pray for his guilty soul. The prayers were answered; the sinner, awakened by the desert lion, was saved by faith in the Lord Jesus Christ from the devouring lion, and lived to preach Christ to his fellows.

This brings me to what I call the

VICTORIOUS

lion. The lion, in Scripture, is an emblem of supreme power (see Prov. 19. 12; Num. 24. 9). Dying Jacob prophesied only for Judah praise, supremacy, power, rule, and abundance. All this pointed to Jesus glorified, seen in Revelation 5. 5, "It is evident that our Lord sprang out of Judah," and He is "the Lion of the tribe of Judah," who prevails over every power, treading all foes under His feet.

Dear young hearers, get on the Lord's side to-day, and when He comes in power and great glory you will follow in His train (Rev. 19. 14), and be among those who, in the Gloryland, ascribe the victory to the "Lion of the tribe of Judah." Reject Him, and you will find yourselves under His feet, as those who have not obeyed the Gospel of our Lord Jesus Christ. Oh, get the great matter of life or death clearly settled now, for "NOW IS THE DAY OF SALVATION."

T. R. D.

MANNA AND ITS MEANING.

READ Exodus 16. verses 13 to 15, and verse 31. In these verses you will find four things about the manna which will tell us Who it spoke of:—

1. It was SMALL
2. It was ROUND (Exodus 16. verse 14.)
3. It was WHITE
4. It was SWEET (Exodus 16. verse 31.)

It was SMALL.

This tells us of the Lord Jesus Christ as the Son of Man who "though He was rich, for your sakes became poor"—so poor that He had not where to lay His head (.....); that He had not even a penny, and most of you sometimes get a penny; but when He was born, they laid Him in a manger, and He became a little babe without a cradle.

It was ROUND.

Now, there is one thing you will notice about that which is round—say a ring for instance—it has no beginning and it has no end. This speaks of the Lord Jesus Christ as the eternal Son of God, without beginning and without end of days; who was God; who was the Only Begotten of the Father (.....), who had power to lay down His life, and power to take it again (.....), and who said, after He was raised from the dead, "I am He that liveth and was dead, and behold, I am alive for evermore" (.....).

It was WHITE.

This points to the Lord Jesus Christ as the righteous One. It shows that He, "through the eternal Spirit, offered Himself without spot to God" (.....) and, as the Holy One, met God's claim against the sinner, so that God can now be just and the justifier of him that believeth in Jesus (.....); and God can now look at the Lord Jesus and accept the naughty boy or girl, as well as the wicked man or woman, who believes in Him. "He was holy, harmless, undefiled, and separate from sinners" (.....), and yet He was delivered up to die on Calvary for sinners, in order that they might have a Holy Saviour; One able to make them "whiter than snow" (.....), and to save to the uttermost all that come unto God by Him" (.....).

It was SWEET.

This is what each child will find the Lord Jesus to be, if they take Him as their own Saviour, and I would say to each, "Oh, taste and see that the Lord is good" (.....). Little ones like that which is sweet. The sweet things of this earth may make you sick, but they will not satisfy. Jesus satisfies the longing soul. He is, like His word, sweeter than the honey or the honeycomb. Will you not taste and see how good He is now? Will you not now make Him your Saviour? Some of you may say, "I would like to be saved by Jesus, but I don't know how." How did the children of Israel benefit by the manna? Not by letting it lie at their doors upon the ground, but by gathering it and putting it in their mouths and eating it. The Lord Jesus says, when speaking of the manna, in John 6. verse 33, that "He is the bread of God," and that the way to eat of Him was to COME to Him, for He said, "He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst" (.....).

Please remember—**First**—That the Lord Jesus became the LOWLY ONE, the Babe of Bethlehem, the small One, that boys and girls might have a Saviour.

Second.—That He is the ETERNAL ONE. that He might be able to save for eternity.

Third.—That He is the RIGHTEOUS ONE, that God might be just in saving the ungodly through the shedding of Jesus' blood.

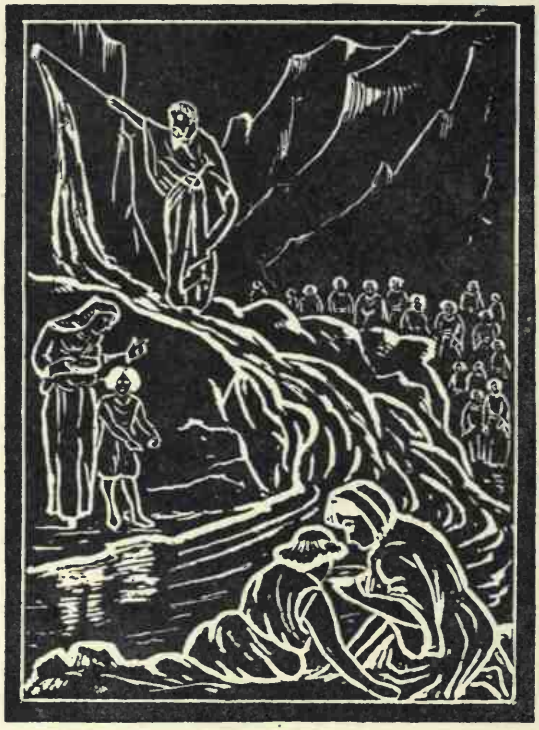
Fourth.—That He is SWEET TO THE SOUL, and those who come to Him will never wish for another, so "*come now.*" R. H. P.

STREAMS IN THE DESERT.

"BEHOLD, he smote the rock, that the waters gushed out, and the streams overflowed."

It was a gloomy day for the congregation of Israel, and a trying one for poor Moses, when they spake of stoning him. The desert was parched, like India has been time and again. No rain had fallen for days, and no wells had been seen; the water was spent in their vessels, and the lowing herds and weary flocks panted for moisture. The children cried with parched throats, and strong men began to curse the Lord and His servants, while the devil suggested, "Is the Lord among us, or not?"

A deputation was sent to the leader, with the strong protest:—"Wherefore is this that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?" But Moses knew WHO to go to. He might not know what to say to the people, but he knew how to speak to the Lord. The answer to his prayer was speedy: "Go on before the people; take with thee the elders of Israel [perhaps the deputation]; and thy rod, wherewith thou smotest the river [Ex. 7. 20], take in thine hand, and go. Behold, I will stand before thee upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it"; and Moses did so in the sight of the elders of Israel.



THE ROCK WAS SMITTEN

(Ex. 17. 6).

In the New Testament reference to this wonderful transaction its spiritual meaning is given in a few words: "That Rock was Christ." In the description in Numbers 20 a beautiful Hebrew word is used five times for rock, called *sela*, which means "high, or lifted up." Christ is that ever in Himself. It is a lovely word in the psalm: "When my heart is overwhelmed, lead me to the Rock that is higher than I." Yes; He who was "Jehovah's Fellow" was smitten by the rod of Divine judgment; but the rod that turned the river of Egypt into blood—death—only brought the river of life out of the rock. Unbounded grace flows even to rebels and sinners through the crucified and exalted Christ, even "beginning at Jerusalem" (Luke 24. 47).

THE ROCK YIELDED WATER

(Psalm 105. 41).

"He brought streams out of the rock, and caused waters to run down like rivers." Oh! how delighted must the people have been to see the cool waters sparkling in the sunshine! What a rush of man and beast to the water floods! Little Lucy was fond of that story, and said to her granny, "A' the children came wi' their cuppies and bowlies and kepped the water."

How refreshing is a draught of cold water! We found a limpid, delicious mineral spring at the foot of a Scottish mountain—ever flowing. It reminded us of

"The river of God's grace, by righteousness supplied,
Is flowing o'er the barren place where Jesus died."

Yes, dear sinner, Jesus died that you might live! The Holy Spirit is here in consequence of the smiting of Christ, for He now is glorified, and "the Spirit of Grace" presents salvation full and free. Are you longing to be saved; are you thirsty? Then you may

"Hear the voice of Jesus say,
'Behold I freely give
The Living Water; thirsty one,
Stoop down, and drink, and live'."

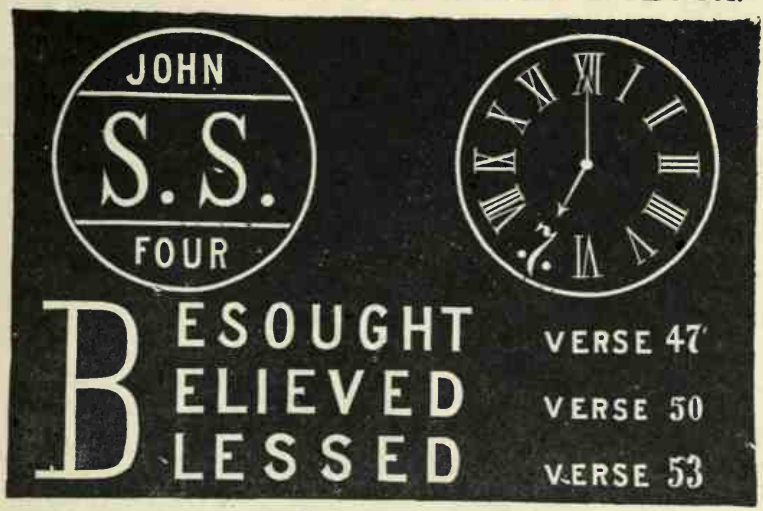
THE ROCK FOLLOWED THEM

(1 Corinthians 10. 4).

Not only was the need of the moment amply met, but day after day, month after month, the water followed the Lord's host o'er the arid desert—the waste, howling wilderness. "They ran in dry places like a river." Fit type of the river of God, which is full of water. "In summer and winter it shall be" (Zech. 14. 8). Neither summer's heat can dry up, nor winter's frost congeal that healing stream. Christ is the Source and Foundation of life. Oh! listen to His loving cry! "IF ANY MAN THIRST, LET HIM COME UNTO ME AND DRINK."

He is the Lord, the Fountain of Living Waters (Jer. 17. 13). "If ye believe not that I am He, ye shall die in your sins." Delay not, but just now drink of the Fountain of Life, and be satisfied. T.R.D.

SAVED AT SEVEN O'CLOCK.



NOW, boys and girls, all eyes forward. You know there are three ways of reaching the hearts of children (aye, and old folks too)—1st, By **Eargate;** 2nd, By **Eyegate;** and 3rd, By **Mouthgate.** Your teachers have just kindly tried the last way, so I wish to try the second way, for, although tea is over, I have reserved *a saucer*, as you see. Let me show you what it is for. Look at the Blackboard; there you see how to make two circles very round and very quick. We must now have the text for our lesson. Will any boy or girl read me a sweet little Bible story? You'll get it in the well-known Gospel of John, chapter 4, near the end. The first one who finds verse 46, please read. A willing boy jumps up—not so quick, read slowly and carefully:—"A—certain—nobleman—whose—son—was—sick—at—Capernaum," and so on. Very good.

Now in the first O we will put two letters, **SS.** What do these stand for? SALVATION SOLDIER! Not quite, though it's good to be one of the *Saviour's Soldiers*. SAVED SINNER! No, not that either, though it is grand to be a *sinner saved* by the precious blood of Jesus. Think of the story—**SICK SON!** That's it! There he lies, poor little lad, plenty of good clothes, kind friends, and lots of grapes, for his father was a gentleman, and they lived in the land of the vine and fig tree. But see, he turns and tosses, for he has the—the—the—**Fever.** Ah, you know what that is. Where does the fever affect us? In the head, hands, or feet? "ALL OVER." That's a good answer. Can you tell me what is like the fever? **Sin.** Quite right, for it affects us "*all over*" (Isaiah 1. 6).

But look, the father is setting off as fast as he possibly can. Where is he going? To seek Jesus, for none of the doctors in Cana can heal his boy. Does he **love** his sick son? Oh, yes, for he's going to travel *twenty miles* to see the Good Physician. Is he in **earnest**? No doubt about that, for he goes right to Jesus and commences with our first **B,** for he

BESEECHES Him to "come down and heal his son." Oh, that teachers and scholars were as *earnest* as that nobleman. And Jesus saw that he was real, so He was in earnest too Hearken to the answer: "Go thy way; thy son liveth." Dear children, you'll never find anyone ASLEEP, or one CARELESS about Eternity, get to Heaven; Oh, be earnest; 'Seek the Lord while He may be found" (Isa. 55. 6). Well, what does the nobleman say: "Oh, that's too cheap a way to heal my son; I'm rich, and can pay you 500 pence for it!" Does he say, "I don't believe in your way, Lord." No, no. The words enter his ears, go down to his heart. Look at him; his sad face turns into a glad face as "he

BELIEVED the word that Jesus had spoken." Praise God, that's it! (Isn't it, teachers?) You'll never find it except you do the same. Do you know the best little book in the world on this *Believing* question? The Gospel of John, for it is full of it. Here we come to O No. 2, and make it a clock—I., II., III., &c. Well, the Father has *Besought* and *Believed*, so he sets off home again. How short the road; why, he is so near home that the servants are coming to meet him. What are they saying? "*Thy son liveth.*" Oh, how glad he is. But what a mistake he makes, for he enquires "the hour when he **began to amend.**" Silly man; there was no **AMENDING** about it. It was not a gradual process. How like sinners wanting to get better, little by little. What say the servants? "Yesterday, at the *Seventh hour*, the fever **left** him," not *began* to leave him. He was made whole "all over" and *all at once*. That was immediate conversion, surely. Do you doubt the father was

BLESSED, for "he himself believed, and his whole house." The very servants were glad. It was a grand **7 o'clock** that day. Happy master, happy son, happy servants, happy home, and Jesus did it all. What a good Physician! Now, friend, will it ever be **7 o'clock** with you? the seven when, by believing in Jesus, you cease to be a sick son, and are blessed. You can be blessed *at once*, here and now; for if, as a guilty sinner, you believe on the Lord Jesus Christ as your own personal Saviour, you will have eternal life and never perish (John 5. 24). God grant that you may each have a happy seven o'clock *here*, before you go to join that glorious throng where time shall be no more. HYP

WANTED! BOYS AND GIRLS!

WHAT have I written here? "**BOYS WANTED.**" Very likely you may have observed such a notice upon a factory gate or in a shop window. It means WORK and WAGES, two things which, as you grow older, you will know plenty about.

To-day I take these words as a *call from God* from Heaven above to lads on earth, because He wants them to leave the service of sin and Satan and yield unto Him the obedience of faith. If you have the fear of the Lord in your heart, it will make you become

BRAVE BOYS...Like David,

who did not fear the face of the lion and the bear, nor of 11-feet Goliath.

Temptations to sin have to be faced in the strength of the Lord by an emphatic "No." He can give you courage to say "No," which will save you from much sin. But do not let your "No" "have a *Yes* in it," like some one I know. He can say "No," but he is easily persuaded to consent. "My son, if sinners entice thee, consent thou not." Where is that text? Real love to Jesus Christ will make you an

OBEDIENT BOY...Like Samuel,

who ran to old Eli when he heard the voice, or like Isaac, when he meekly carried the wood, and suffered himself to be bound upon the altar. It is an age of disobedience to parents, masters, and employers. The boy who does not obey never glorifies God. Even the boy Christ was subject to His parents (Luke 2. 51). The Lord wants

YOUNG BOYS...Like Timothy.

His father had been a Gentile, but his grandmother and mother taught him very carefully in the Hebrew Scriptures. Jewish boys of seven and eight could recite all the five books of Moses and the Psalms. How many chapters can you repeat correctly, or how few? Tell me the sort of boys the Lord wants, beginning with the letter **S**. "STRONG!" "No." "SMART!" "No." "SKILFUL!" "No." God wants, here and now,

SINFUL BOYS...Like Esau or Manasseh.

Both these lads had Godfearing parents, yet the one despised his birthright, and the other became an idolater, bringing the Lord's displeasure upon his kingdom. King Manasseh was afflicted and converted; he prayed to the Lord, and He delivered him (2 Chron. 33. 12, 13) He wants to *save* you, wash away your sins, pardon and justify you, *because He loves you* Here, however, is another notice.

Ho! my dear lasses, there is good news for you! You are wanted for Heaven—constant employment and good wages. As I have done with the word "Boys," so will I make an acrostic of the GIRLS. Tell me, Bessie, what kind of girls does God love and want. "Good girls, sir." Not so. Can you show me an *altogether good girl?* Ah! you may well hang down your head. The truth of the Gospel is that God wants

GUILTY GIRLS...Like Herodias' Daughter,

to believe on the Lord Jesus Christ and be saved, cleansed, and brought near to God through His precious blood.

IGNORANT GIRLS...Like the Ninevites,

so that He may by the Holy Spirit teach you "the wisdom of the just" and the things concerning Jesus Christ. Mere worldly learning counts for nothing in the school of God. One of the first truths to learn is that you are "poor and needy," "lost and vile." When you have received grace, then you become a

READY GIRL...Like Rhoda,

who ran to open the door when brother Peter knocked. She was so happy in recognising his voice that she set off to tell the dear saints who were praying him out of prison. Ready, willing girls are agreeable to the Lord, and to everyone else. These are the kind who are always cheerful too, just because they are not selfish. Shall I tell you another kind of girls who are wanted?

LITTLE GIRLS....Like the Captive Maid.

She loved and feared the Lord, and was not ashamed to tell her lady mistress of His prophet in Samaria. Little girls are all welcome to Jesus; they will find a warm and loving welcome from Him. What shall I write after S? Here is the word,

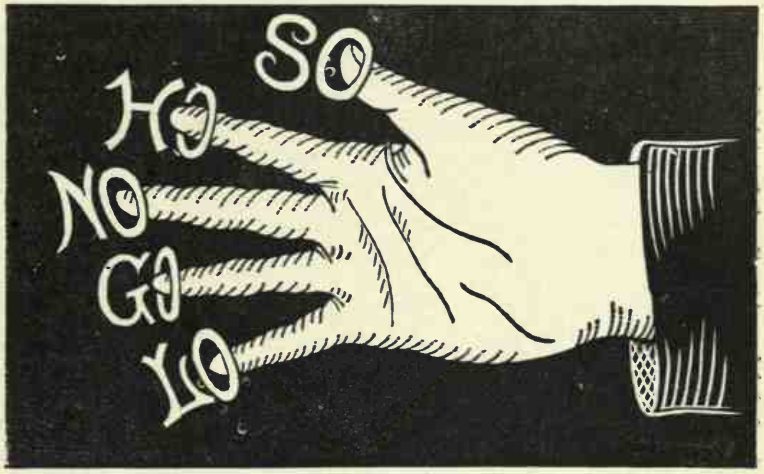
SINCERE GIRLS....Like Ruth,

who was no hypocrite. O be real. Do not say, "I love Jesus," when you don't even *know* him. Remember that He knows you right through, and sees you as you are. I pray, however, that each may be like the little girl who said to her aunt, "God does not see everything; He does not see my sins, auntie." She had been listening attentively to a sermon about the "scapegoat," who carried the confessed sins of Israel into a land of forgetfulness (Lev. 16. 22). Get your Bibles and read Micah 7. 19, and just think whether God can see your sins which He laid on Jesus on the cross, or not. T.R.D.

SO—HO—NO—GO—LO.—Address at a Sunday School Treat.

WHAT is the simplest letter in the whole 26 on the A B C card? So simple that even a child, long before it sees an alphabet, can say it? **O**. And what is the plainest of the 10 figures? **O**. Both right. Yet you will find these two of the most difficult things to say from the heart concerning yourself. The Apostle Paul found it so about thirty years after his conversion, when he exclaimed the words of a text beginning with **O**. Who can quote it? Ah, you see, none of you know it. Had it been "O *wonderful* man that I am," no doubt many would have repeated it, but it is "O *wretched* man that I am," and, alas! how few of us sufficiently realise our own worthlessness to exclaim, "*O wretched man*" (Rom. 7. 24).

Now, having learned our sinful state, let us hear the glad tidings. Put an S before the O, and what does that make? **SO**. What text in the Bible is SO in? "God SO loved the world that He gave His only begotten Son" and "John 3. 16," repeated by a host of voices. I am glad you know the verse containing the biggest word in the Bible, SO, for most of you are aware that the New Testament was written in Greek, supposed to be the most wonderful language ever used, yet when the beloved John was wanting to tell "the breadth, and length, and depth, and height" of the love of God, he could not get a big enough word, even in the Greek to express it, so he just had to say **S——O**. I remember hearing about a little chap in Fife going home from the grocer's with a pot of honey, and, boy-like, he was tasting and trying after buying. A gentleman noticing this, thought he would ask him a question or two. "What's that, my lad?" "Honey, sir." "Is it sweet?" "*Very* sweet." "How sweet is it?" "VERY, VERY sweet." "But how sweet is it?" "SO sweet." "Yes, but I saw you tasting it just now, so surely you can tell me *how sweet* it is." Not to be done, the little Fife lad stuck his finger into the honey, and holding it to the gentleman's mouth cried, "Taste it and see, sir." I think the Psalmist must have felt like that when he cried, "O taste and see that the Lord is good." You will never be able to know how much "God SO loved" you, but just now you can "taste and see."



Then, to those who realise that "God SO loved the world," comes the personal invitation by adding an H to the O—**HO**. Who can quote the invitation? "HO, every one that thirsteth, COME ye to the waters" (Isa. 55. 1). How kind of God to condescend to cry HO to attract attention! How careless must man be to need such a cry! If Queen Victoria wanted any of us at Balmoral or Windsor, she would not need to cry HO, yet to a better Palace the King of Glory presses His COME with HO.

All who have come, and are "born again," can take N and put before the O and make **NO**. Which boy can quote the passage with NO? A big boy reads, "There is therefore now NO condemnation to them which are in Christ Jesus" (Rom. 8. 1). What a happy portion! All those in this meeting who are "NOT saved" are "*condemned already*" (Jno. 3. 18). I wonder you can eat, or sleep, or play. But all those in this meeting who "ARE saved" can say "NO condemnation." Ah! it's grand to lay your head on the pillow the first night after conversion, and say:

"There is NO condemnation! there is NO hell for me;
The torment and the fire mine eyes shall NEVER see."

Now, put a G before the O, and we have the command, **GO**. Any young missionary here can quote the passage—"GO ye into all the world and preach the Gospel" (Mark 16. 15). God's army is not a *standing* army—it is a *marching* army. Whatever infidels may say, the business of the Kingdom is still "a *going* concern." The London Gospel Lifeboat crew have as their motto, "Saved to Serve." May it be yours!

But the blessed Master has given us another little word. In fact, it is in the same verse, "And **LO** I am with you always." Earthly friends do fail and leave us. Mothers die, fathers pass away, companions change, but Jesus never says Good-bye. A little girl had a pet flower given her, but it faded; next, she got a pet canary, but it died, and then her dear little brother was called home, so she came crying to her mother for *something to love that would never die.* Ah! the only unchanging friend and undying lover is Jesus. God grant that we may hear His glorious **SO**, accept His invitation, **HO**, then praise Him for **NO** judgment to come, and earnestly **GO** wherever He leads, remembering His promise, "**LO** I am with you all the days." HYP.

THE FREE SUPPER—A STORY LESSON.

IN this twentieth century we hear much about "Free Breakfasts," at which the Gospel is preached to the poor, but to-day our lesson will be upon one of those great "Free Suppers" Christ gave to the poor when He visited this earth. Our picture shows the distinguished lad who carried the basket on that occasion, and if you read carefully the various ways the four Evangelists tell about what took place, you will be surprised at the many details which are given. This is the only miracle recorded in all four Gospels, and proves Jesus to be the Messiah who was to "satisfy the poor with bread" (Psa. 132. 15). First of all, consider

THE DISCIPLES' PERPLEXITY.

They were far from the town, the crowd was large, they had stood all day fascinated by Christ's teaching, and were faint; the evening was near, and there was no food. What was to be done? After a whispered consultation, first one and then another suggested to Jesus that He might dismiss the people. Christ increased their trouble when He quietly said, "They need not depart; give ye them to eat." Then turning to Philip, the Lord said, "Whence shall we buy bread that they may eat?" Philip replies that 200 pennyworth of bread was not enough to give each a little. It has been suggested that sum might represent all that Judas had in the bag, the funds of the little commonwealth. Any way £7 in our money would just about pay for a good tea for 500 children; and here stood 5000 men, besides women and hungry children—perhaps 25,000 if we judge by the number of fathers who attend tea meetings in our day. Others examined their resources and actually said, "We have NO MORE but 5 loaves and 2 fishes. Andrew said, "There is a *lad* here which has 5 barley loaves and 2 small fishes; but what are they among so many?" What indeed!

THE LORD'S PROVISION.

"He Himself knew what He would do." All had been tested and found wanting. Their eyes on self and poverty, instead of being on God and His riches. He commanded all to *sit down* by companies on the *green grass*. Some might think that the people might stand, or sit on stones or on the bare ground. Not so Jesus. His tender compassion felt for His wearied subjects, and He had made the grass grow on purpose to be a soft cushion. What a sublime sight! "Looking up to heaven, He blessed and brake, and gave the loaves to the disciples to set before them;" and "the two fishes He divided among them all." They did all eat, and were filled. How sweet would be the barley cakes, and how dainty the cold fish, to such hungry souls.

THE POOR'S PORTION.

Indeed it was Unasked; unexpected; undeserved, and unpaid for by them, but *not unblessed*. He had blessed it; acknowledged the Great Father in Heaven as the giver; and just note its effects on the people, as fed by Jehovah's Shepherd; they parted on their several ways, saying, "This is of a truth that Prophet that should come into the world" (Deut. 18. 18, 19). And so He was.

The SERVANTS' PART.

There are certain things the Lord only can do, and there are other things which in grace He bids, and expects others to do. He said to the disciples, "Make them sit down by fifties in a company." "Do all things in order—decently." Then He bids them "distribute" to the multitudes. Even the "little ones" got their portion. Lastly, hear the command, "Gather up the fragments that remain, that nothing be lost." The Lord is a true economist. There is no waste in creation, providence, redemption, government, or glory. Let me conclude by pressing upon you

EVERYBODY'S PRIVILEGE,

which is to have to do by faith with "The very same Jesus." He is the great Provider, still. He uttered these sublime words to the very people who followed Him after being fed: "The Bread of God is He which cometh down from heaven, and giveth life unto the world." Be yours the prayer: "Lord, evermore give us this Bread." Listen to His answer: "I am the Bread of Life; he that *cometh to Me* shall *never hunger;* and he that *believeth in Me* shall *never thirst.*" "Believeth thou this?" Oh, make this privilege yours. T. R. D.

GOD'S GREATEST GIFT FOR ALL,

GIFTS! We all like to receive them. Especially do we look for them at Chistmas, New Year, and birthday times.

There is one text in the Bible which tells of God's Greatest Gift We might mark it with three G's. Can you guess what text I mean? John 3. 16. Here it is drawn for all eyes to behold.

This gift was **UNASKED**. No one would have dared to ask God to give His Son. It was **UNEXPECTED**. No one was on the look-out for this Gift except a few like Simeon. It was **UNDESERVED**. A reward is merited; a wage is earned: this was a gift. It was **UNSPEAKABLE**, for Paul said, "Thanks be unto God for His unspeakable gift" (2 Cor. 9. 15).

It is a NEEDED Gift. Some things we may do without, but this gift is essential. It is an ENRICHING Gift, better than gold and silver or diamonds. It is a LOVE Gift. "God so loved that He gave." The love of the giver gives value to any gift, much more this. It is an ETERNAL Gift. Toys break, books get old, clothes wear out, but this gift is everlasting. It is an INCLUSIVE Gift. In giving this God gives all.

I saw a man selling little boxes the size of an egg. The egg opened in the centre, and there was another inside that, and another inside that, and another inside that, and another inside that, till the last was no larger than a pea. Thus all gifts are included in Christ Jesus.

God's gift is just like that. It is a Gift full of gifts. I then showed them, one at a time, five cards, each having a letter, thus:

G	I	F	T	S

I once asked some children which they would prefer, an empty purse or one full of money. In a moment they shouted, "A purse full of money." Of course! Then I told them of a man who was summoned for deserting his wife. To support the case her solicitor said: "He gave his wife two presents, a purse and a scent bottle." That sounded well till he added, "The purse had no money in it, and the bottle no scent." On the contrary, God's gifts are not only precious in themselves, but include "much more" (Rom. 5 9, 10, 15). "He that spared not His Son, . . . how shall He not with Him freely give us *all things*" (Rom. 8.32).

These gifts included in the Greatest Gift prove GOD'S INFINITE FAVOUR TOWARD SINNERS, and holding up the cards, I let the children say the words beginning with each letter.

G	I	F	T	S
God's	Infinite	Favour	Toward	Sinners,

But a gift is no use unless we take it. So we must *Grasp In Faith This Salvation*, and again I picked up and showed my cards.

G	I	F	T	S
Grasp	In	Faith	This	Salvation.

When we have a gift given us, we like to give something to the giver. If Jack gives Harry a sweet, Harry will wish to give Jack some of his sweets later on, and I took up the cards, saying—

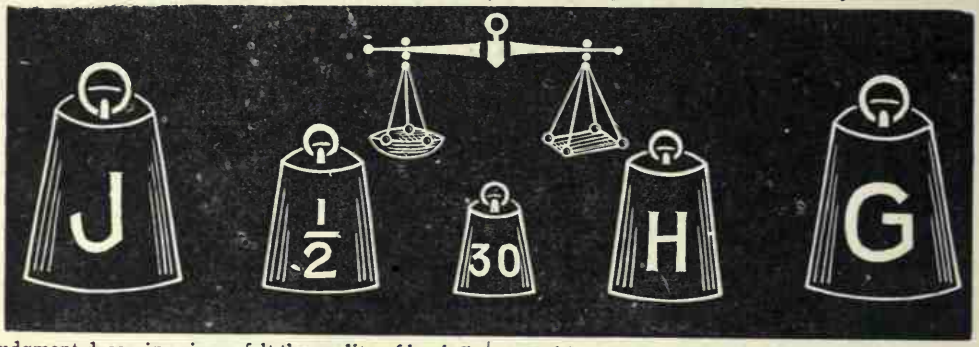
G	I	F	T	S
Give	In return	For it	Thy	Self.

A few days before last Christmas a doctor was fetched at four o'clock in the morning to a little boy dying from diptheria. He performed a special operation, and saved the child's life. A day or two after all was going on well, but the young patient had not uttered a word. "I m sorry he cannot speak," said the kind doctor to the nurse, "for I am going to London to-day, and shall not know what to bring him, a horse or a gun." The child heard, and putting his little hand to his wounded throat, said, "Please, doctor, bring me a lickle gun." I guess on Christmas morning the doctor brought the little gun. God has a gift for us, but He wants us to accept it all for *ourselves*. Will you take God's Greatest Gift here and now? W. L

WEIGHTS AND THEIR LESSONS.

WHAT have I drawn upon the board to-day? Weights, sir. Right. Let us see what the Bible says about them. Of course weights are of no use without scales or balances, so Job cried out long ago to the Lord, "Let me be weighed in an even balance." Poor man! he thought his friends very hard upon him, because they insisted that all the woe would not be sent by God upon him unless he was evil. He cried to the Lord to weigh him, "and know mine integrity." God answered his prayer; Job then cried, "Behold, I am vile!"

This large weight is called **JUSTICE.** All mankind are tried by this standard; it is called —the righteousness, or justice, of God. In the great hall of Babylon, when Belshazzar feasted 1000 of his lords, while all was mirth, debauchery, and impiety, suddenly "the hand" appeared above the golden candlestick, which they had been debasing, and wrote the King's doom in light upon the wall—TEKEL: "Thou art weighed in the balances, and art found wanting." No wonder that the King's cheek blanched and his knees smote one another. He felt himself in the presence of the Searcher of Hearts. Oh, that you, hell-bound, judgment-deserving sinner felt the reality of having to do with the holy, holy, holy Lord God! "By Him actions are weighed" (1 Sam. 2. 3). There is no respect of persons with Him.



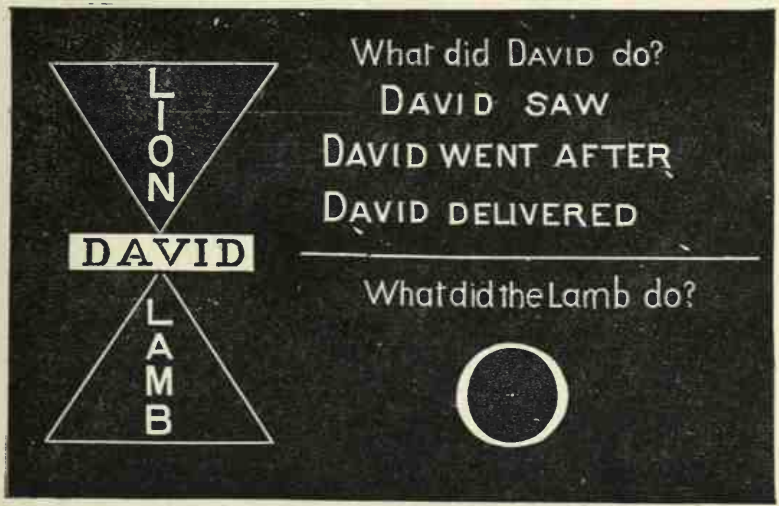
The next weight tells of **REDEMPTION;** it is marked ½. It represents what is described in Exodus 30, 15, the weight of soul redemption, ten gerahs. Note that ten in the Bible always means *testing*. In olden times there was no coinage, but bits of ore were weighed, sometimes carried like coals in a sack, or holes bored through the pieces and strung like beads. Therefore the half-shekel was a bit of silver, of a certain weight, to be given by rich and poor without difference. It showed that all souls were of equal value in His eyes. Read what He says in Ezekiel 18. 4. Now, this half-shekel was called "atonement money." It had to be given to keep away the plague from destroying them. Oh, sin and death are great realities, and carried off you must be by their power unless you can offer the redemption money to God. But it is also certain that no person has any power to offer anything of his own to satisfy divine justice, but the blessed truth is that Christ has "given Himself a ransom for all." He died, and God raised Him from the grave, showing to all He had accepted the "one full payment" for poor sinners.

You may wonder what the small weight with 30 on it means. I call it **CONTEMPT**—the thirty shekels weighed for the "goodly price" of Jesus. The prophet (Zechariah 11. 13) uses the term "goodly" in irony. The fact is that **£3 10s. 8d.** was a contemptible price to set upon the prophet; but it was the value put by the chief priests upon the Christ of God. Judas could not keep the shekels—they seemed red-hot. Conscience was alive within him. "Innocent blood! Innocent blood!" seemed to ring in his ears till he threw the money down upon the marble pavement of the temple, and rushing from its holy precincts ended his cursed life by his own hand—his blood-guilty soul hastening to "his own place." You may condemn "the traitor"; but what are you? Have you yet accepted the man-rejected Nazarene as your Soul Redeemer and Living Advocate?

The next weight I name **HINDRANCE.** You may have seen lads running a race, the object being to win the prize. One casts off his jacket, then his vest, his cap, his collar and tie; afraid lest he be impeded, he plucks off his boots, his socks, and runs bare-foot. Ah! he is in *earnest*; he is determined to win. What matter to him who laughs or sneers! So the Christian, with the eye of faith steadfast on Jesus who has reached the heavenly goal, runs with endurance the race set before him, till like Paul he can say, "I have finished my course," I shall receive "the crown of righteousness" from the Righteous Arbiter; not I alone, but "all who love His appearing" (2 Tim. 4. 7, 8).

The last weight is marked with a **G,** for **GLORY,** the reward of suffering for Christ and His truth (see Romans 8. 17, 18). The more intense the sufferings, even unto death and martyrdom, the greater the glory that God will bestow. So we have the wonderful statement in 2 Cor. 4. 17 that affliction worketh for us "a far more exceeding and eternal *weight of glory*"; or, in Greek, "in surpassing measure." There are no weights heavy enough to weigh the glory, and no scales large enough to hold it; and best of all, it is not like the glory of earth which fadeth, but is *eternal*. Believe on Christ, then suffer with Him, and so share His glory. T. R. P.

THE LION AND THE LAMB.



"THERE *came a lion*," so we read in 1 Samuel xvii., but where did he come from, what did he come to do? Well, he left his den, perhaps being hungry, and espied a nice flock of sheep feeding and one lonely shepherd, and there "*he came.*" What to get? not a tough old sheep, but "*a lamb.*" Always mind that. *The lion sought to carry away a tender, young lamb.* How like the "devouring lion," the Devil, who seeks to lay hold of boys and girls while they are *young*, and their hearts *tender*. What a contrast! a great strong lion—a poor tender lamb, can it run away? "No, the lion can easily beat it." Yes, that's it. What can it do? O What does that stand for, **nothing.** It can do **nothing** but cry, *m-e-e, m-e-e;* in lamb language, meaning, LOST, LOST; and thus seek the help of its good shepherd, David, who at once steps in between the lion and the lamb, as we now shall draw. But look! look!! the lion's off, and what has it got, "a lamb." Ha! what will David do now? "Sit down and cry about it, that's *pity.*" No! Run home and say, "Father, father, there's a big lion run off with a little lamb, but it does'nt matter, father, we've a lot more left!" "No, no," echo all the sparkling eyes. What does he do then? RUN AFTER IT! That's right, Hallelujah. A big heart of love moves him at once to say, "I love that lamb, and though the lion may devour me, I am ready to die for the lamb." And so we read, David stood before Saul and said, "I went after him and smote him and slew him." Is'nt that like Jesus. Who's the Lion now—the Devil. Who's the Lamb—us, no, no, don't say us, say ME, ME. Yes, each boy and girl take it to himself or herself. Who's our David, Jesus Christ. I wonder what David did with the Lamb? Take it and thrash it, and say, "You naughty little Lamb, you should have kept yourself from the Lion." Would he put it down and say, "there, I saved you from the Lion, trot home yourself." Oh! don't you see him lifting it so gently, putting it on his shoulders, carrying it *right back*, and setting it down safe. That's just what Jesus does. He loves this little lamb, called—(what's your name)—Sandy—He "*seeks*" after Sandy, He wants to "*save*" Sandy, He wants to "*keep*" Sandy, and to "*present*" Sandy a happy child in heaven. Who will trust the Good Shepherd (who did even more than David, for "He gave His life for the sheep"), and be saved from the mighty power of the "roaring lion." Remember, if Jesus don't save you, you'll be in the power of the Devil here, and for ever hereafter in his dark den. Now, will you fill this in to-night?

I, ... *as a poor straying LAMB trust the Good SHEPHERD* ..... *to save me from the power of the LION, the* ..... *Date,* .....

May God save many little lambs. Amen. HYP.

A LIBERAL SUPPER.

WHEN our Lord was upon earth a chief Pharisee invited Him one Sabbath to dine at his house. (You can read the story in **Luke 14.**) In warm countries, houses, especially the public apartments, are open, so that the presence of uninvited people causes little concern. The wealthy and poor mix more freely together than in our land. So no one seems to have noticed a poor man who crept in much swollen with dropsy, which is a terrible malady, the blood becoming water, until the victim dies of suffocation. But the pitying eye of Jesus rested upon him, and he was instantly healed. Some of the doctors of divinity present were angry at Christ, saying that He had broken the Sabbath but He soon put them to silence by pointing out the fact that to pull a mute ox or ass out of a hole, or lead him to the water, was an act of mercy with which God was pleased, and as He had made a man whole, He had fulfilled the demand, "I will have mercy, and not sacrifice."

A guest made a remark on the blessedness of those who would eat bread in God's Kingdom. In reply to him, Christ spoke a simile, which most may have heard, about one making a great supper and bidding many. The supper was **FREE.** The house was to be **FILLED**, and the guests had to be **FOUND.** Oh, how like the Lord! His great salvation is *free*. "Being justified *freely* by His grace through the redemption which is in Christ Jesus, whom God has set forth a mercy-seat through faith in His Blood." Could any news be more welcome to a poor, guilty, helpless soul?

Once a converted military man, reading Romans 3. 24 in his Greek Testament in camp, was struck with the word *dōrean*, and looking at his lexicon he found that it literally meant *gratis*, or *for nothing*. So impressed was he that he wrote on a sheet of paper the word FREELY, FREELY, **FREELY,** larger each time, and fixed it to the post of his tent. When any comrade came in and stared at the strange sign, he quietly said: "That is how God has justified *me, a sinner*—for nothing—by His grace."

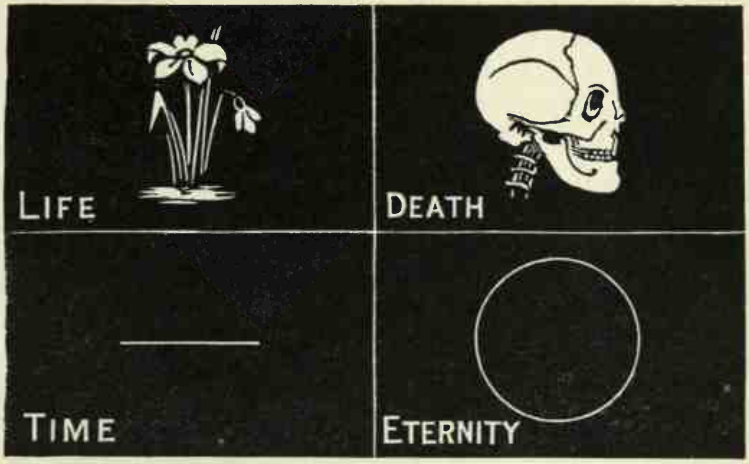
But there is no meanness or stintedness with God. His table and His house are not only free to "all" and "whosoever will," but he wants it **FULL.** If you won't go in, another will, and it will be your own fault if you stand without; like the elder son "who would not go in" when the feast was opened, for we read that "they shall come from the east, from the west, from the north, and from the south, and shall sit down in the Kingdom of God."

Then the guests for God's supper have to be **FOUND.** In China it is still a custom that a mandarin intimates his intention of making a banquet to certain people, but the sincerity of the invitation is not accepted till *three* cards of invitation are sent. I have seen one of these crimson cards as large as this page Last of all special messengers are sent to their home, telling them all is ready, and to hurry up. If after all these things a guest refuses to come, it is considered to be a very great insult to the host—even punishable with death.

Now, how often God has sent a message to you to turn to Him, to "repent and believe the Gospel." Perhaps you have been even troubled when you thought of your awful risk, still liable to be cast, soul and body, into hell fire, and yet you linger. Oh, how very, very foolish you are! His message still is, "Come, for all things are now ready." The Holy Spirit is the great servant to "compel" men to come by His gracious strivings, but He will not strive always. He can convince of sin, and point to Christ and His atoning Blood. Listen to His pleadings by God's Word, His providence, His servants—perhaps your own saved brother, sister, or chum. Go to the Father confessing your sin, and He will pardon, clothe, and receive you into His loving embrace. May the Shepherd find a sheep in you to-day—a poor, blind, maimed, and halt soul—to fill a place in the love and kingdom of God. Remember those who would have themselves **EXCUSED** were **REFUSED.** When will you begin to live for God?

Dr. Norman Macleod, when a boy, was once much discouraged and cried out, "I wish I had never been born." His pious mother said, "Norman, you have been born, and if you were a wise bairn you would ask the Lord what you were born for." Norman never forgot that. Take Christ and live for God. T.R.D.

FOUR GREAT REALITIES.



OUR black-board lesson for to-night speaks of Life—Death—Time—Eternity!

In the first division we have a FLOWER. Of course everybody loves flowers, but not many think while looking at them of the lessons they are fitted to teach of the shortness and uncertainty of

· LIFE. ·

In several places in the Bible a flower is used to illustrate this; in Job 14. 2 it is said: "He (man) cometh forth like a FLOWER, and is cut down." And again, in Psalm 103. 15, "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone."

The life of most flowers, at the longest, only lasts for a few months, and then they are gone for ever; and so God would impress upon us that our life here, compared with eternity, is very short, and will soon end. Then, again, some flowers never get past the *budding* stage; they are plucked by some hand or destroyed by the weather; and don't we all know of some young friend to whom sickness has come, death has followed and ended their life here.

All boys and girls like to look forward to the time when they will leave school, go out to business, and make a name or fame for themselves in the world, but there are many who will be cut off in the midst of their school days, and that brings us to the second division,

· DEATH. ·

represented by this ugly, repulsive-looking thing, a SKULL. What kind of people does death come to? To all kinds—the young, the old, the rich, the poor, the good, the bad, the ready and the unready. Death is no respecter of persons, and after death there is judgment. Judgment of what? Of sin, and although "all have sinned," yet some will escape that judgment. Do you ask, Who will escape? I'll tell you. Those who have been saved by the Lord Jesus Christ will never come into judgment (John 5. 24), because He was judged for their sin on the cross. He died that we might live for ever with Himself in that land which is fairer than day, where death dare not come.

Look now at the third division of our lesson. Here is a LINE. Can you tell how this straight stroke is meant to represent

· TIME. ·

The reason is that it has a beginning and it has an end. In Genesis 1. 5 we read of *the first day*, and in Rev. 10. 6 that *time* shall be *no longer*. That will be the end of days for this world. Some have longer time on earth than others, but it has an end for all, even the oldest person who ever lived, Methuselah, whose time on earth was 969 years, is long, long ago dead and buried; and, remember, time is the season God has given to prepare for

· ETERNITY, ·

which on the fourth division of our lesson is represented by a CIRCLE, meaning that it never had a beginning and is without end. Where we shall spend eternity depends on the use we make of the opportunities for being saved God gives us in time. "Now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6. 2, 3).

And now to sum up our four divisions, Jesus is the Saviour who came all the way from heaven to seek and to save the lost, and to all who trust in Him He gives a LIFE that DEATH cannot touch, that TIME cannot wither, and that will endure throughout ETERNITY! WM. SN.

BRIGHT BITS ABOUT BIRDS.

THERE are many things in the Bible about "birds," so we will consider some of them in our address to-day.

I. Perhaps that boy with the black hair in the back seat will turn up Proverbs 27. 8, and read it: "*As a bird that wandereth from her nest*, so is man that wandereth from his place."

The Wandering Bird may possibly apply to the ostrich, which is referred to in Job 39. 14-18. It is a dangerous thing to wander from our place. The story is full of awful examples. Even angels left their first estate and perished; Cain left the presence of the Lord for a wandering life; Hagar left her mistress; Jonah fled to Tarshish from God; no good ever came of being a wandering bird. Young birds are prone to get out of their nests in their curiosity to see the big world, and, alas! are sometimes snapped up by the watchful cat, or killed by the cruel stone from a wicked boy's catapult. Home is your nest, my little friends; keep there as long as you can. The Lord has a soft, downy place for the nesting of wearied, wandering souls, so if you have not yet found your rest in the Lord Jesus, come to Him now.

II. Next we will turn to Leviticus 14. 4, where we find that the priest commands the leper who is to be cleaned to "*take two birds alive and clean*, and cedar, scarlet, and hyssop." These were **birds of sacrifice,** and were *commanded* to be brought. They *must* be offered before the leper or the leprous house could be cleaned. So the Son of Man *must* be lifted up before sin could be put away and the sinner saved. These two sparrows were emblems of Jesus. "ALIVE"—He was the only truly Living One before God, for all others were under sentence of death; and "CLEAN"—He was holy, harmless, undefiled, the Holy One of God. The dead bird set forth Christ in death; the living bird, smeared with the blood of the slain one, set forth "this same Jesus" alive for evermore, "who was delivered for our offences, and was raised again for our justification." These two little birds shadowed the "great salvation."

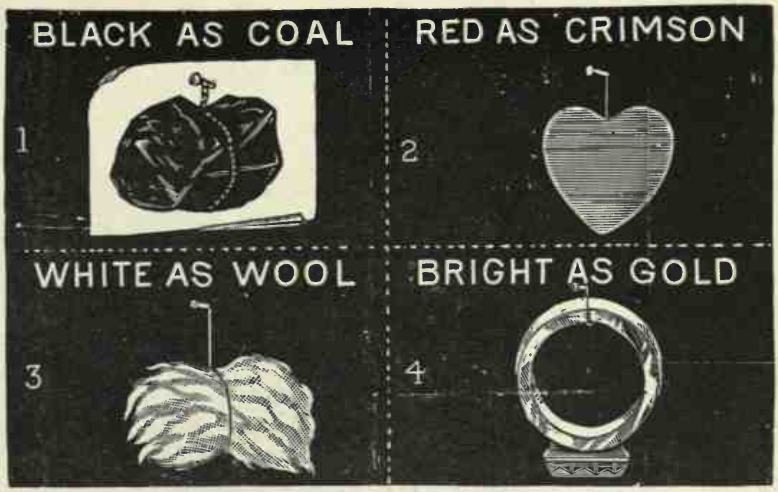
III. I read of two dear girls in the North many years ago. Maggie was 16, the only unsaved one in the family. Lizzie, her companion, was a careless girl, and when going to Huntly to attend the Revival meetings she went only to get a "lift" on the cart and see the shops. God saved her, and she met her friend Maggie on her return with a song of deliverance:

"The Lord hath pardoned all my sin—
That's the news;
And now to praise Him I'll begin—
That's the news."

Maggie began to cry; her companion was a Christian. No sleep for her that night; her sins, her bad treatment, and laughing at the Lord's people all rose up against her. Next morning she sought her friend in the park where the cows were kept, crying. "What did you do at Huntly to get saved?" "I did nothing at all, Maggie; I just believed what had been done *for me* by another. It was all done by Jesus when He died on the Cross." After some conversation, at last Maggie exclaimed: "Do you think Jesus would take me *as I am* Lizzie? I've been a worse sinner than you, and laughed at His folk." "I'm sure He'll receive you, for He has said: 'Him that cometh to Me I will in no wise cast out'" (John 6. 47). This settled the matter; the Holy Spirit sent home the Word to Maggie's heart and she got peace. Her winter of darkness and death was over for her; the time of "*the singing of birds*" had come." Canticles ii. 10-13 is a lovely description of flowers of sweetest perfume, **Birds of Song,** and budding figs and vines.

IV. There is another class of birds I would bring before you ere I close—**Snared Birds.** Perhaps Jeannie will read Ecc. 9. 12: "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the *birds that are caught in the snare;* so are the sons of men snared in an evil time, when it falleth suddenly upon them." "In vain is the snare set in the sight of any bird." Be warned of the devil's great snare. Thousands will be in the lake which burneth with fire and brimstone who *intended* to be saved. Make the matter of your salvation sure by accepting Christ now and confessing Him to-day, and you will be saved for time and eternity. Boys, beware! I know one whose destruction fell suddenly upon him, a child of God-fearing parents. He perished in a railway accident at Doune, and his last words to his godless companions were: "I'm a waster now." O that your end may be peace and not wrath. Cease wandering, shelter beneath the great Sacrifice, and be safe from the Snarer of souls. T.R.D.

FOUR COLOURS AND THEIR LESSONS.



I HAVE behind me, not a clean sheet, but a clean blackboard, on which I hope to fix four very interesting objects, now on the table before me. You could never guess what they are. Look at this parcel. Ah, if you could see through this thin piece of tissue paper you could tell what was inside. But you cannot, yet God can see through our skin and our flesh into our hearts, and I think He sees our hearts the same colour as you see this object. Don't laugh, its only a piece of common coal, and our hearts, our ways, in God's sight are like the Nazarites vision mentioned in Lamentations 4. 8.

I. BLACKER THAN COAL

as all that pertains to sin, self and Satan are. In olden times God spake to Judah in her *sin* about her **black gates** (Jeremiah 14. 2); in times to come, when *self* shall be magnified, the **black horse,** (Rev. 6. 5) shall ride forth; and in the days of *Satan's* doom, he and all his followers shall be shut up in the **blackness of darkness** for ever (Jude 13.) Oh what a black heart, a black life, a black death and a black eternity there is for every *unsaved* man, woman, and child. People say that Royalty have *blue* blood in their veins, but I doubt in the sight of God's throne it will be as black as any of ours, for "there is no difference, for *all have sinned.*" Imagine the impudence of any sinner chock full of sin daring to stand before a Holy God. But not only are our sins black, there is another emblem, what colour is this? Red! Scarlet! Crimson! Well all may be right. The Bible says, though your sins be as **scarlet,** that is the bright glaring *outward sins* of murder, adultery, theft, &c., seen by man; or though your sins be as

II. RED AS CRIMSON,

that is the deep-dyed *internal sins* of hatred, envy, hypocrisy, &c., seen by God, yet they can be cleansed.

My little girl how would you like to come to Sunday School in crimson bonnet, crimson dress, crimson socks, and crimson boots—crimson from head to foot. Oh, horrid! she shudders. Yet that is what we must be like in God's sight, nothing but wounds and bruises, and sinful sores from the crown of our head to the soles of our feet (Isa. 1. 6.) Yet what a mercy! the **crimson sins** of my heart can be cleansed in the **crimson tide** which flowed from Thy heart, oh Lamb of God (1 Jno. 1. 7.) Now I hope you are longing to know how to pass "from darkness to light," from black to white. Well as this *black* coal can only be made *white* by passing through the furnace, so by Jesus passing through the fire of God's wrath on Calvary's Cross, any black sinner may now be made as

III. WHITE AS WOOL

(Isa. 1. 18.) In Bangkok, the chief town of Siam, where war was recently declared, a man drew large numbers of Siamese to his show to see a **white elephant,** yet he barely escaped alive when the poor people found it was only a *white-washed* Elephant, the colour could be rubbed off. You see an Elephant can no more change his dingy hide than an Ethiopian his black skin. No "fuller of EARTH" (Mark 9. 3) can make white, the power needs come from HEAVEN, for white is the Heavenly colour. Didn't Jesus robe become *white and glistening* on the mount of transfiguration. Didn't the Angels appear in *white robes* on the mount of resurrection. Don't all the overcomers get *white food, a white stone, a white robe,* in Christ's kingdom (Rev. 2. 17; 3. 4.) Ah, my dear boys and girls, nothing on earth, or of earth, can wash away the sin of the smallest scholar in this school, it needs the Blood of God's Son, and the power of God's Spirit to do that, yet it can be done NOW, just as you are, and where you are.

ACKNOWLEDGE your sin, ACCEPT of God's Son, and you will have the blessed ASSURANCE that though black as coal in the *past,* you are white as wool in the *present,* and your *future* is as

IV. BRIGHT AS GOLD,

because you are going to the "**city of gold**" (Rev. 21. 18.) Not Abyssinian gold, or nine-carat gold, but "**pure gold.**" Glory to God, we who are saved will reach *perfection* at last, and we shall walk in the "street of gold," (no more back slums there) to enjoy the brightest moment of our being—the moment when we take the **golden crown** from off our brow and cast it down at Jesus feet and crown Him Lord of all. My boy shall you be there? My girl will you be there? God grant you may. HYP.

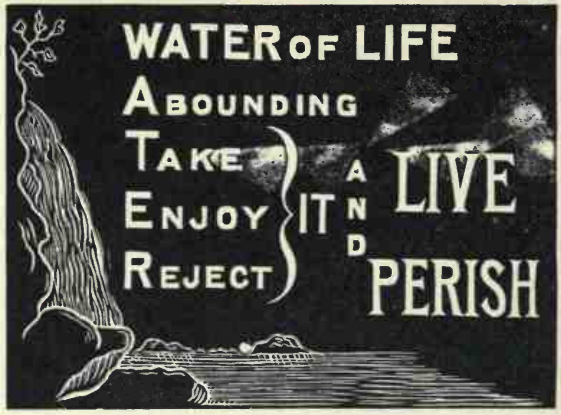
THE WATER OF LIFE.

PERHAPS one of the most common things in the world is water. But, though common, it is very precious; and, like all other of God's good gifts, it is *free*, though we who live in towns have to pay for pipes to bring it into our homes.

Now, I want you to look at the board, and tell me what word I have written on the left-hand margin. "WATER." Yes. In the picture you see it dashing down the rock so clear and delightfully cool. Along the top I will now write

"Water of Life;"

and in Rev. 21. 6, there is a beautiful promise—"I will give unto him that is athirst of the fountain of the water of life *freely*." The water here is a picture of salvation, and the grand thing about salvation is, *it is free*—"without money and without price." To whom does God promise the Water of Life? "Those that are athirst." If you were offered a glass of water when you were not thirsty, you would say, "No, thank you. Some other time, perhaps."



And so it is with salvation. You must realise that you are *lost;* then you will want to be *saved.* A sailing vessel was crossing the Atlantic several years ago; but meeting in with contrary winds, was driven out of her course. By-and-by their supply of water got nearly exhausted, and the sailors were put on an allowance of one pint per day. Think of that—one pint of water for a whole day! See, I will fill this glass (holding up a water glass). Is it quite full? No; a few drops more. Every drop was precious to the poor sailors, for the fill of this glass was all they were to receive for twenty-four hours, only as much as you could drink at one time. After several days they sighted another vessel, and signalled, "*Water, water.*" What do you think the other vessel did? Give them some? No. They just signalled back, "*Dip it up.*" They were sailing opposite the mouth of the mighty Amazon river, which rolls its great volume of fresh water for fifty miles out to sea.

What is that word I have just written?

"ABOUNDING."

Yes; here was water in abundance for the poor, thirsty sailors, and the Water of Life is *abounding* for you. It has been brought to you to-day, and the loving invitation of the Lord Jesus is, "Drink; yea, drink *abundantly*."

Look again at the third line. Only two short words, and so easy yet how often we have to plead with boys and girls dying of thirst just to

"TAKE IT."

The Lord says, "I will *give*." Will you say, "I will *take*"? The sailors did not require to be told twice. They obeyed right away. Will you?

What have I written after E?

"ENJOY IT."

Yes. As the cool, sparkling water was brought to that ship's deck, and every man drank such a long, satisfying draught, didn't they enjoy it? No need, as you look at their glad and grateful face, to ask the question; but remember, dear children, you can never enjoy salvation till you *take it.* Then you will be able to say, like one of old, "I will *be glad,* and *rejoice* in Thy salvation." What makes the Christian happy? "Forgiveness of sins," did some one say? Well, that is much, but it is only the beginning. The *love* of God shed abroad in the heart by the Holy Spirit, and "the *peace* of God, which passeth all understanding," is for every young believer here. How many of you can truly say, "Oh, 'twas love . . . the love of God *to me?*" We may well add the words,

"and Live."

One last solemn word I must add. Oh! I trust it may never be true of any boy or girl in this hall to-day. What have I written?

"REJECT IT, AND PERISH."

My dear young friends, there is no eternal death apart from Jesus. He says, "I am the way, the truth, and the life." Will you come to Him JUST NOW? Then we can draw out that last line, and all the rest will be true in your experience. But if you reject Jesus, you reject the only way of salvation, for "there is none other name . . . given among men whereby we can be saved."

L.L.

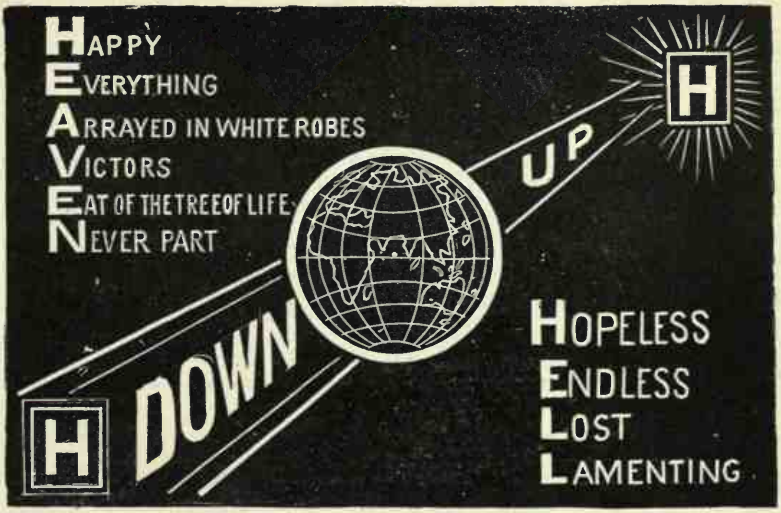
THE LABOURERS.

A Lesson for Christian Workers from John 21.

FAILURE.—"They caught nothing" - - verse 3
FRIEND.—"*Jesus* stood on the shore,"- - ,, 4
FAITH.—"They cast therefore," - - - ,, 6
FIND.—"Full of great fishes," - - - ,, 11
FELLOWSHIP.—Come and dine," - - - ,, 12
FOOD.—"Jesus taketh bread, and giveth them, and fish likewise," - - ,, 13
FAVOUR.—"Feed My lambs and My sheep," verses 15, 16, 17
FEET.—"Follow thou Me," - - verses 19-22

The risen Saviour is the source of power for service.

THE GREAT DIVIDING LINE.



NOW, boys and girls, I daresay most of you wonder what we can make from such a black sheet as that (two yards of black calico having been affixed to the wall). Well, as this is a time of dividing between years, it may be well to have a picture lesson on Division. Let us draw a large circle. Now, what can we make of that? "An orange," "an eye," &c. "A world." That's it! We will make a rough sketch of the **world** When you have time, read Genesis 1, and see how God in the beginning made *divisions*. Heaven and earth; land and water; light and darkness; day and night; evening and morning; male and female; work and rest. You see there is a clear distinction made.

Will everyone take a good look at that big world. Think of the many rosy-cheeked children like yourselves, of the black-skinned children, of the tawny Malays, the Red Indians; think of the millions on land and sea, and I'll tell you a secret about them *all!* This Book of God makes it plain: "*All* have sinned" (Rom. 3), and every one of these inhabitants of this great globe is either travelling **UP or DOWN,** either on the narrow road, which we will now draw, that leads up to "Heaven," or on the broad road that leads down to "Hell." How much alike—an **H** at the end of each journey, but yet how different. What is the top H? Heaven. What are all those who are in Heaven, and those who are on the way there?

Happy. No heads will be worried, or hearts will be troubled there in the everlasting sunshine of God's love. All are supremely HAPPY. Why, that's worth coming to Jesus for, if there were nothing else. E stand for

"**Everything**." Well, I meant to put Everlasting Life, but that's really better. To have *everything!* Isn't that grand! Like the poor old woman dying alone in the London garret, who said: "I have Christ: what want I more." Paul, the apostle, looked to the "*far* better" time when he would be "with Christ." David, the happiest king and sweetest singer that Israel ever had, expected only to "*be satisfied*" when he awoke in the likeness of Christ. Then all in Heaven are

Arrayed in White Robes. No more clothed with red, blue, and green, as to-night, but pure and spotless in the sight of God, and of each other. The poor little girl dressed in a ragged shawl this cold night, if she trusts in Jesus, will be dressed by-and-by in a robe of white. What have they got in their hands? Palms, for they are all

Victors. You can't all be kings and queens here, but if you trust the Lord Jesus, you will all be victors and reign in glory. Next comes another

E. This time about their food. They Eat? "The tree of Life." Right. Adam and Eve tried to get it, but failed; yet all those who are saved shall "**eat of the tree of life**." Last, but not least, they shall

Never part. Mother shall no more clasp her babe in her arms for the last time; the brother no more speak of his "little sister with Jesus"; families no longer be counted as two here and two in heaven. If saved, all will be there—never, never more to part. So you see what a grand thing it is to be on the UP line to Glory.

Then there's the Broad Road, getting broader and broader as the number increases upon it; some on the clean footway of self-satisfaction, others on the wide way of carelessness and sin, *all* going DOWN, down to the other H, where all are

Hopeless, for not a ray of hope of their enjoying *one* of the bright prospects we have been speaking about can ever enter there. It is

Endless, for God's Word speaks of "Everlasting destruction," of "the worm that never dies," of the "fire that never shall be quenched."

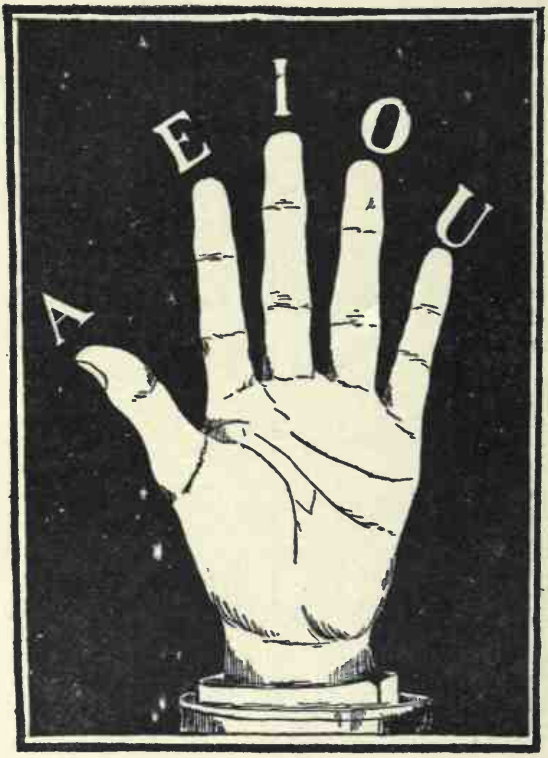
Lost. Hark the great Pendulum of Eternity ticking, *Lost, lost, lost.* What a doleful dirge that tick of death! What do they do there? In Heaven they sing "a new song," but in Hell there is an endless

Lamenting. David's lament for Absalom ceased, Jeremiah closed his Lamentations, but the lament of the lost shall never cease. The long, last litany of the lost shall be that they might have been saved and in Heaven, but they are for ever in that hopeless, endless, lost, lamenting Hell. HYP.

VOWEL WARNINGS.

DEAR YOUNG FRIENDS, watch my fingers while I direct your attention to five solemn warnings from the testimony of God—His own unerring Word. Now, name the vowel letters. "**A, E, I, O, U**, sir." Again. "A, E, I, O, U." The first we will find in Eph. 5. 14. John, please read it out loudly, so that deaf ears may hear.

"Awake, thou that sleepest, and arise from the dead." Oh! sleepy, dead sinner, awake! "What meanest thou, O sleeper? arise, call upon the Lord." Who uttered these words? "The shipmaster to Jonah." Right. He was fast asleep in the raging storm; and you, unsaved soul, are fast asleep, indifferent to your awful doom and the wrath of a righteous God. A person fast asleep is very like one dead—quite unconscious of what happens. Once near Aberdeen a railway train caught fire. Amongst the ruins was found the charred corpse of a doctor. Why did he perish? Listen! *He was fast asleep*, and never woke up till in *eternity*. I want you to wake up in *time*, and *in time to get saved*. Next vowel is **E**, and in Genesis 19. 17 the angels cry to lingering Lot:—



"Escape for thy life." How very earnest these angel-men were. "They laid hold upon his hand, and upon the hand of his wife and two daughters, and brought him forth, and set him without the city." Why, then, were they saved? Only one reason is given—"The Lord being merciful unto him." So the Lord entreats you this moment to "flee from the wrath to come," for this world and its works are "reserved unto fire and the perdition of the ungodly." One night, as a train reached Ventersburgh Road, in the Orange River Colony, the British scouts came in and gave warning that the Boers were not far off. The train's lights were extinguished, and the passengers camped by the watch-fire upon the open veldt. They heeded the warning, and saved themselves, for when daylight came it was seen that the enemy had torn up the rails in fifteen places. Had they proceeded, they would have perished, and so will you if you do not "repent and believe the Gospel." Oh, stop and think before you farther go. "Because there is wrath, beware." But here is a gracious warning beginning with **I**.

"It is time to seek the Lord." Hosea cried this to backsliding Israel. I cry it to you. "Behold, now is *the accepted time*." Before the heart gets harder, the will stronger, and the world gets a firmer grip of you, oh! accept the Lord Jesus as your own Redeemer and Lord. Love made Him linger over unrepentant Jerusalem and weep. Love causes Him still to yearn over your salvation. Did He not cry:—

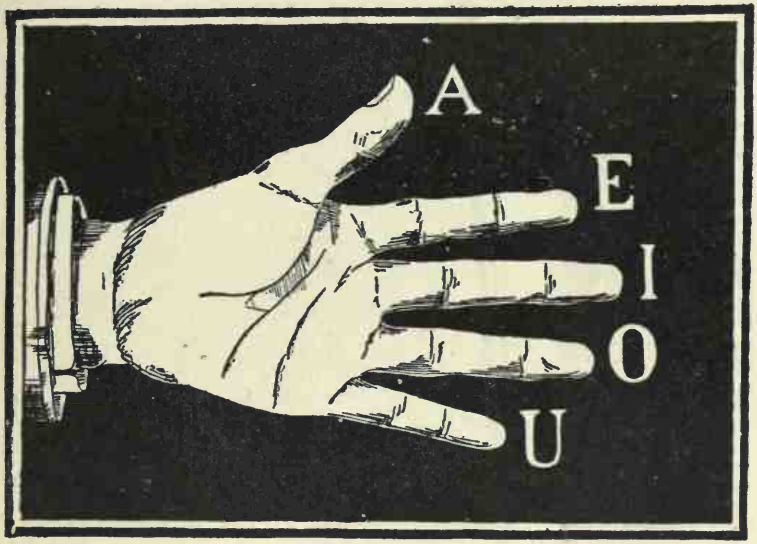
"O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" (Mark 9. 19). Do not say, "It was the Jews who rejected Christ." Have you received Him, and thus became a son of God? (John 1. 12). The generation was *unbelieving*; so are you. They were self-willed; so are you. "John," said a farmer to his son, "don't touch these sickles; they are sharp." But John was perverse and unbelieving. He used the sickle, and lamed himself for life. "Except ye repent, ye shall all likewise perish." Now for the last vowel warning, commencing with **U**.

"Up! get you out of this place, for the Lord will destroy the city." This is urgent, and the reason a solemn one. The Lord is near. He comes as a thief in the night. Do not despise the warnings. It is not I, but the Lord who speaks to you. He would save you. To play with fire is dangerous; to despise the judgment of hell-fire is worse. Some little children playing with matches set their clothes on fire and the house, and the fire destroyed a whole ten-storied tenement in the old town of Edinburgh. By remaining unwarned you will not only destroy yourself; but many others, by following your Christless example and godless ways, will be lost also. Now, then, make up your mind to trust in Jesus here and now, for besides Him there is no Saviour. Oh, give earnest heed to these VOWEL WARNINGS

T R D

VOWEL INVITATIONS.

TO-DAY I purpose to give you another Vowel Lesson, and the subject will not be the painful one of "Warnings," but the glad one of "Invitations." It is a happy thing to invite to a party, a treat, or a magic lantern exhibition, and happier still to *accept the invitation*, which, having once been a little chap, I remember something about. Once I was invited to a party of young folks and a Christmas tree I got rigged out in my best, and I will never forget it. There stood the tree on the parlour floor ablaze with wax candles, and sparkling with coloured balls and reflectors, and such a hubbub we made dancing round it. But the best of the fun was drawing numbers for the Noah's arks, dolls, jumping-jacks, crackers, &c. I am sure it kept me awake for hours the very thought of all the grandeur of it. I was invited by letter, and accepted the invitation. I believed, I went, I was rewarded. Now, I wish you to hear and obey God's invitations, and



you will have the reward of Eternal Life. The first vowel letter is **A**. and the invitation runs:

"**Acquaint now thyself with Him**" (Job 22. 21). This means to get to KNOW the Lord. It is said of little Samuel that, though he was a very well-trained lad and in a holy position, up till the time God spoke to him, "Now Samuel did not yet know the Lord" (1 Sam. 3. 7). Nor could he, until he had met with Him and been called by Him. Do you know the Lord? What will be the result of knowing Him? "Be at peace, thereby good shall come unto thee." But to go on to the second invitation, beginning with **E**. It is a hearty welcome to every one of us:

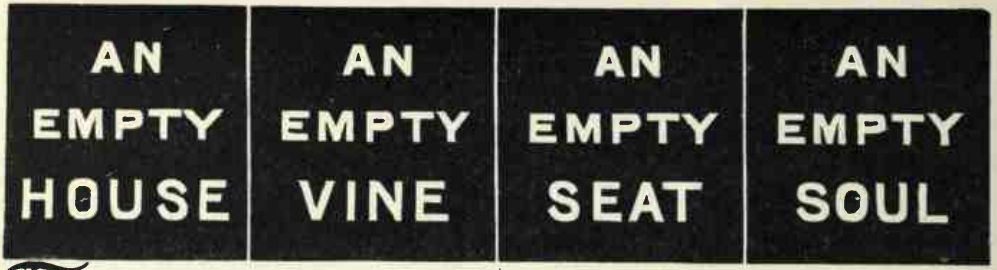
"**Eat ye that which is good,**" and let your soul delight itself in fatness" (Isa. 55. 2). A rich feast indeed for a hungry soul. Abundance for the poor in spirit is found in Jesus. He is the Fulness, the bread of God the satisfaction. Salvation, rest, joy, and eternal life are found in Him. "Eat, O friends." If ye eat not ye must die. If you lacked food for many hours, O how gladly you would receive and eat the plainest fare. Our brave soldiers in Africa have for many hours been oftentimes without food, and how they welcome whatever comes! I know one who received a cake of gingerbread sent by kind friends to him in the trenches at Ladysmith, He cut it into six pieces, one for each comrade, and it was a treat. May God make you hunger for the bread of life. Next starts with **I**:

"**Incline your ear and come unto Me**" (Isa. 55. 3) It is so sad to notice how the ear is turned away whenever Christ is spoken of or the danger of remaining unsaved; but talk to people of the war, the elections, the weather, or the latest scandal, and the ear pricks up and all is attention. The sweet voice of Grace calls, "Come unto Me: hear, and your soul shall live." Many have "come," and "live" and praise the Lord. I heard a soldier tell of his conversion to God forty years ago in the island of Vido. He has a lively remembrance of it still, and praises God. If you have ever been converted *you will know it;* if not, then obey the next invitation:

"**O taste and see that the Lord is good**" (Psalm 34. 8). Some can talk about the Lord, but that is not enough. You must *experience for yourself.* A fine seedcake is on the table; a piece is offered to you, but you must taste it to prove it. Then you can recommend it to others. A little chap was given a lump of sugar. He crunched it up, and cried with sparkling eyes, "Pine." It was among the first words he had uttered, and he meant it for "Fine." It is "fine" to be saved by grace, and enjoy Jesus and His love. "O taste and see" for yourself, and you will realise that "the Lord is good." I will end my address not by an invitation, but by a precious declaration commencing with the vowel **U**, and though on my little finger it is not a little truth:

"**Unto you, O men, I call, and My voice is to the sons of man**" (Prov. 8. 4), for "to you is the word of this salvation sent." May it be a message of God unto thee, for it is all wrapped up in Christ Jesus the Lord. O believe in Him and confess His worthy Name. By believing in Him as your own personal Saviour and dedicating yourself to His noble and worthy service, your days will be full of heaven's sunshine and your path that of the just, which shineth more and more unto the perfect day. T. R, D.

FOUR EMPTY THINGS.



THE *first* is **An Empty House.** "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest and finding none. Then he saith: I will return unto MY HOUSE from whence I came out, and when he is come he findeth it EMPTY, and swept and garnished" (Matt. 12. 43-44).

The unclean spirit could not have got back into the house if it had not been empty, but as there was nobody living in it, it was quite easy for him to take possession again. The empty house, nicely swept and garnished, with a great many ornaments and nick-nacks on the shelves and mantelpieces, is like some boys and girls who make good resolutions and fine promises, but who fall through all the resolutions and promises they make, because they have not trusted Jesus, and because they have never invited Him to come and make His home in their hearts. Jesus is able to garrison the heart, and to keep every unclean spirit from exercising authority and power.

The *second* thing is **An Empty Vine.** "Israel is an EMPTY VINE, he bringing forth fruit unto himself" (Hosea 10. 1). An empty vine and yet bringing forth fruit! Is that not strange? It might be so if the key did not hang at the door. The key is "*unto himself.*" Any person that lives only for himself or herself is like an empty vine. Jesus is the True Vine, and those that are joined to Him by faith are the branches (John 15); and those who are branches of the True Vine are not to live unto themselves, but unto Him who died for them and rose again (2 Cor. 5. 15). One of the greatest idols that the human heart has to contend with, is an idol that has just four letters in its name. It is not Juggernaut. You have heard of Juggernaut? It is one of India's great idols. But Juggernaut is a big word. It has got ten letters. The idol with four letters is in India, but it is also in Scotland, and England, and Ireland, and all over the world, and it spells like this, S-E-L-F. If we live for *Self* we cannot live for Jesus, can we? If we worship the idol called Self, in God's sight we will be like "an empty vine."

The *third* thing is **An Empty Seat.** "Jonathan said to David, To-morrow is the new moon: and thou shalt be missed, because thy *seat* shall be *empty*" (1 Sam. 20. 18). Well, sure enough, David's seat was empty at the king's table the next day, for Saul asked why "David's place was empty" (verse 27). The reason why David wasn't in his seat was that he was afraid of the king's wrath, and he was wise in staying away, because the king wished to take his life. But you are wrong in staying away from the table of the One who was born a King, because this "King, even Jesus," wishes to give you life. He has good things on His table, and they are all awaiting you. Pardon is one of the good things, Peace is another of the good things, and there are other good things as well. Now, why is your seat empty? When the Sunday-school pic-nic time comes round, you like a good seat in the cart or carriage that is to take you into the country. And at the Sunday-school Soiree you like a nice seat with plenty of room for your bag and your cup of tea. Don't let your seat at the Gospel feast be empty.

The *fourth* thing is **An Empty Soul.** "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his SOUL is EMPTY" (Isa. 29. 8). If a hungry man dreams that he is having a fine dinner, when he awakes he doesn't feel satisfied because he has had a nice dream, does he? And yet some people are quite satisfied to live unsaved if they have had a nice dream about heaven, and about the angels, and the golden streets, and so on. But dreams cannot fill an empty soul. Nothing but God's salvation can do that. If a sick person dreamed that he was made whole, the dream wouldn't make him whole, would it? Or, if a poor boy with an empty purse dreamed that his purse was full, his dream wouldn't fill it, would it? Or, if a little girl hung up her stocking at Christmas, and dreamed that it was filled, the dream wouldn't fill it, would it? If she found it filled in the morning, she might be sure that it was mother, or some other kind friend, that filled it—not the dreaming about it that filled it. And people that simply dream about salvation have an empty soul, but when they take the Lord Jesus Christ they are filled, for "none but Christ can satisfy."

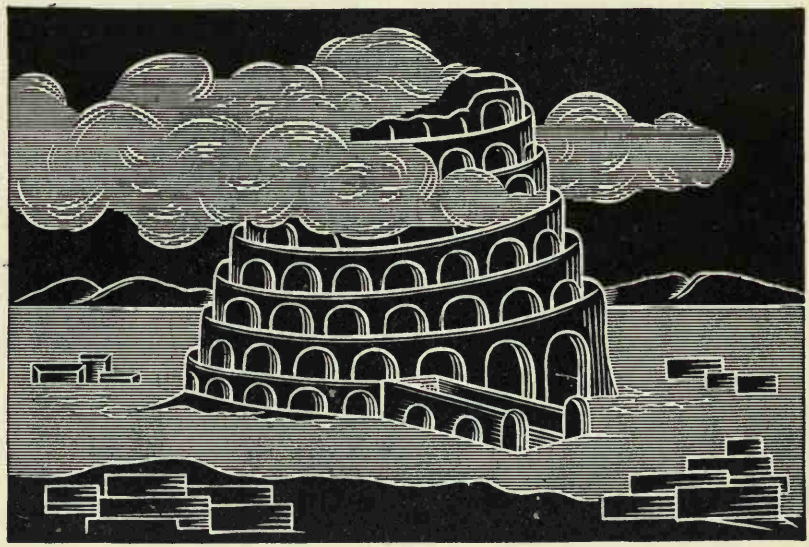
You know how the master of the vineyard came to the fig tree for three years seeking fruit, and finding none, said: "Cut it down; why cumbereth it the ground?" He would not have said this if it had not been **empty.** Now, how many years has Jesus been looking for something in your life to His praise? Have you not heard about the way of salvation time after time? Have you not read again and again how to be saved? But you will not remain any longer as you are, will you? Do I hear you saying: "I will come to Jesus right away"? Do so, and God will save you and bless you. J. C.

THE GREAT UNFINISHED TOWER.

CAN any of you tell me what is on the blackboard to day? "The Tower of Babel, sir." Right. Now, what is the meaning of the word Babel? "Confusion." Good. All of you remember that the actual name of the great unfinished buildings, both city and tower, is "confusion."

Let us read what God's Word says about it in Genesis 11. 1-9. About 350 years after the Deluge men gradually left the country of Armenia (the land where the fearful massacres have been), and journeyed towards the great plain of Shinar. There seems to have been no name for it before; but the same judgment of God which confounded the speech of man gave the name to the plain Shinar, which means "scattering," so that it retains the impress of that great event until this day. These people, the descendents of Noah's three sons, all spoke in the same tongue, and agreed amongst themselves to join together to build a mighty city and a tower

TO REACH UNTO HEAVEN.



What think you was the purpose of this ancient Eiffel Tower? Doubtlessly, it was intended as a means of escape from another flood. This, in the first place, was sheer infidelity, for the Lord God had said, "Neither will I again smite any more everything living as I have done" (Gen. 8. 21). In the second place, it was a fruitless attempt to escape death—"the wages of sin"—for no one can escape it, save through the death of *Another*, of whom it is written that "He died for all." But the idea of building the city or the tower had not the glory of God in it, but the exaltation of man, as they said,

"LET US MAKE A NAME,

lest we be scattered abroad upon the face of the whole earth." Alas! the thing which they dreaded came upon them suddenly, and there was no escape. Their ladder was too short to reach to the heavens. Like the combinations of the nineteenth century, they left God out of their calculations. God was not in all their thoughts, but they were in His. He is even said to have come down to see the city and the tower, which the sons of men builded. He disapproved of it. Oh! how puny all their labours and work must have seemed in His sight, who says, "Behold the *nations* are as a drop of a bucket, and are counted as the *small dust* of the balance. All nations before Him are as *nothing*, and they are counted to Him as *less than nothing*, and vanity" (Isa. 40. 15. 17)

A boy overturned a stone, and lo! beneath was a swarm of ants, all so very busy; but how tiny they appeared even to a boy's mind. How small the efforts of the world's first syndicate of brains, capital, and labour must have appeared to Him who is the First and the Last, the Almighty. Never forget, dear children, that God observes your inmost thoughts, as well as your inmost actions, and there is nothing hid from Him. Your *works* will bring you into judgment; but God's *work* of salvation alone can save you.

The solemn thing about the tower building was that it was really the result of rebellion against the Lord. Every sin is a form of rebellion, because it is the setting up of the creature's will against the Creator's—the slave's will against the King's. The great lesson from Babel is that

GOD IS STRONGER THAN MAN.

The judgment of heaven descended unexpectedly upon the busy multitude—not by war, nor tempest and seething water floods, not by scorching fire, nor by battalions of mighty angels did the defeat of man's ambitious project come; but silently and surely He who formed the tongue changed its tone. Confounded, alarmed, and disgusted, the vast combination broke up, and fled from one another, north, south, east, and west—a distinct example of the word in Mary's song, "He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts."

In conclusion, let me turn your thoughts from men's great unfinished tower to the name of the Lord, which is

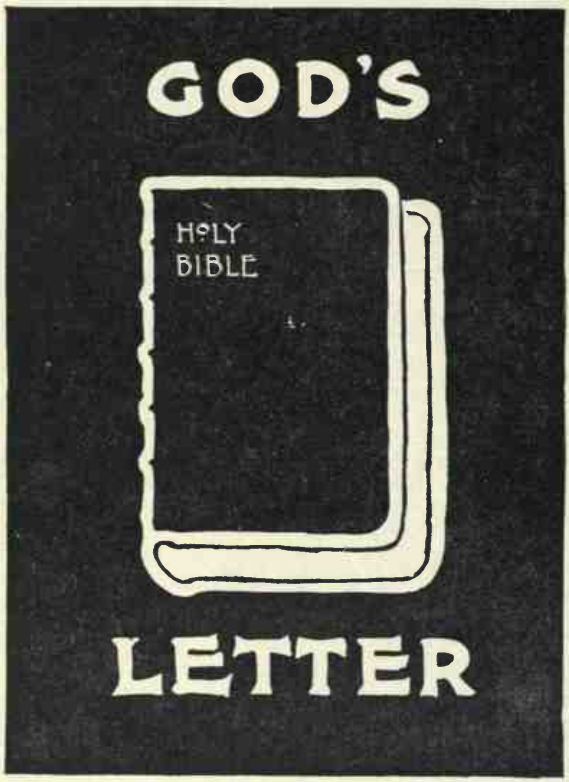
A STRONG TOWER.

"The righteous runneth into it, and is safe" (Prov. 18. 10). Be sure you run by faith to Christ. He is the strong tower in resurrection glory up above the death-covered earth. In Him is no confusion, but perfect harmony and love.

T. R. D.

LESSONS FROM LETTERS.

YOU like having letters, don't you? Some of you are at boarding school, and how eagerly you look for **letters from home.** Others perhaps have fathers or mothers far away in India and China; how you long for the day when the foreign mails arrive, and when you hear the postman coming down the street with his loud "rat-tat" at the different houses. You watch till he comes to *your* door,



and then what a rush you make to the letter-box. You seize the letter with your name upon it, almost too impatient to open the envelope in your longing to see the news inside. Many of you live in happy homes with father, mother, sisters, and brothers. One morning a letter comes to father, and he opens and reads it, and passes it to mother, who smiles as she sees what is in it, and says, "Oh, you children, there's news for you in it!" You cluster round to find out what it is all about. So there are **personal letters, family letters,** and **business letters,** that kind which come to father and sometimes make him thoughtful and perplexed as to the wisest and best way to answer them. The postman's bag carries all sorts of letters—glad, sorrowful, business, pleasure, long, and short—from all parts of the world to all sorts of people.

But there are **two sorts of letters** quite different from any of them. We will think of them, one at a time. The first is a letter which has been written *to* and *for* each of *you*. Though I do not know you, I am quite certain that it is for you, and I know who wrote it and what is in it too. Is not that strange? Can you guess what this letter is? It suits everybody, rich or poor, old or young, and whether their skin is white, black, brown, or yellow. It has been written for all, though a great many of the people to whom it has been addressed have not yet received it. Now, I think you have guessed that this wonderful letter is the *Bible*, and you know that it is full from beginning to end of messages of grace and love, and help and comfort for everyone of us, because God so loved us as to give us this

WRITTEN LETTER

to tell us of His love. I wonder if we love it as dearly as we should. When the postman brings us a letter we read it all through at once, then we go over it again to make sure we have not left out anything; then if it is from someone we love *very* much we read it so often that the paper is nearly worn away. Is **God's letter** as interesting to us as that? Do we care to go over and over the sweet messages He has sent to us in its pages?

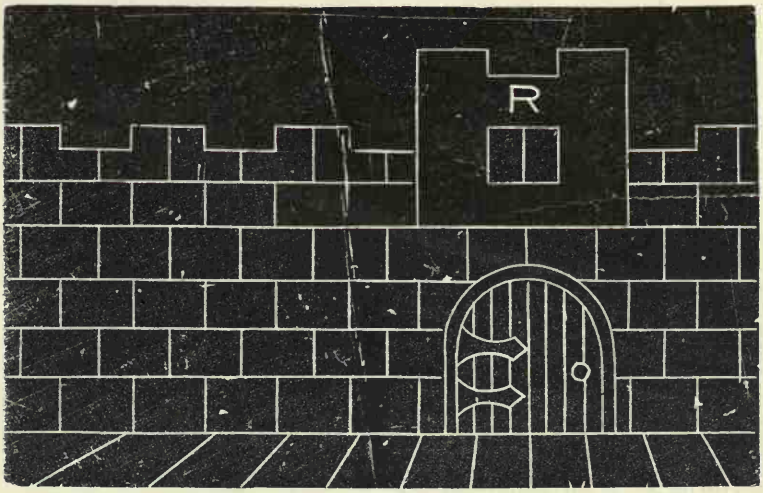
Now for the second sort of letter. If you will look in 2 Corinthians 3. 2, 3 you will find something about

LIVING LETTERS.

Paul is writing to the Christians at Corinth, telling them that *they* are to be letters, not written with pen and ink on paper, but by the Holy Spirit working on their hearts and lives. The most of the people in Corinth were heathen, worshipping idols, and ignorant of the true God, so Paul tells these Christian friends of his that they must carry in their lives and actions, as well as by their tongues, a true report of the God and Saviour they believe in. And so, each one of you who loves the Lord Jesus Christ is wanted to be a *living* letter from God to the people around you.

Now **my letter** is ended. Will each of you yield up your hearts and lives to the Saviour, that others may read in your daily life what a wonderful Saviour you have? E. A.

RAHAB'S SCARLET LINE.



WE will have something new in blackboard lessons to-day! I will try and draw you a simple sketch, and tell you a story about a woman. There is the sketch, I know you could draw very much better, but it is so long since I left school, and I have not taken much time to build so big a wall. One wonderful thing in connection with this woman is, that there are no baby-girls named after her. Can you guess her name? It begins with **R**. Rebecca! No. Rachel! No. Ruth! No. Rhoda! No. I see you'll never guess; so turn to Hebrews 11. 31: "By faith the harlot

RAHAB

perished not." Now, tell me, was she a good woman or a bad woman? Bad! Ah! that's why the baby-girls are never called Rahab. Next, let us see what she did. She lived on a wall which ran all round the city.

One day two strange men came knocking at the door, and she took them in; before long she found out they were spies, and that soldiers were after them; so she hid them on the top of her house, under a lot of flax, until it was dark, and then let them down through the window, and told them to go quickly away and hide in the hills (Joshua 2. 1-24). She had heard about their God drying up the Red Sea and destroying their enemies, and that they were coming to fight against the city. She realized that shortly the city would be

RUINED,

and desired to be rescued from it. How did it come about? Just before the spies left, they said, "Rahab, we don't want to kill you, so if you'll bind *this cord* in the window, we'll save you." You see she had to trust in a cord. Now, the interesting question was: What colour was the cord? "YELLOW," once answered a little girl in Govan; but she would find she was *forsaken* indeed, if she trusted in yellow. "BLUE," often cry others. No! blue in your coat, or bound round your bonnet, or blue all over, won't take you to heaven. "RED." Yes, that is right! (Here we fix a thick

RED CORD

above the window, and let it hang down.) *Red* (or *Scarlet*) is a type of the precious blood of Jesus Christ, through which alone bad men or bad women can be saved and get to heaven, for the Bible says, "the Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1. 7).

Did she do it? Yes, she did just exactly as she was told—put *all her trust* in the word of the spies and the scarlet cord. Most likely the wise and wicked men, and naughty boys and girls, who looked over the walls and saw the Children of Israel walking round and round their city, laughed at Rahab's simple trust in a simple line, but she knew there was a *testing day* coming, and what was it answered then—Power, wisdom, pleasure, great walls, great names, great armies, great kings? NO, only only thing—**simple faith**. That's the *only* thing worth *any*thing, for the Book says, "Without faith it is impossible to please God" (Heb. 11. 6). Ah! I would have enjoyed seeing her that day when the trumpets sounded, the people shouted, and the walls fell down flat, all but one piece, where Rahab was. She and her friends alone were

RESCUED

What a grand lesson of simple faith! What does it say to you? It says that boys and girls who are not saved and sheltered by the blood of Jesus, will, one day, find all their fine thoughts, and hopes, and ideas falling down suddenly. Then, won't you, just like Rahab, "BY FAITH," trust the loving Saviour's words, and then, like her, you shall "PERISH NOT"? HYP.

THE DOVES OF THE BIBLE.

DOVES are very lovable creatures, and their eyes very beautiful. In some species their pupils dilate into lovely shades of colour. "His eyes are as dove's eyes" is said of the "Beloved" in Solomon's Song 4. 1. In the East doves are to be found in large flocks. The common pigeons are very numerous. In His great mercy Jehovah said that He would accept from the poor of the land a pair of young pigeons for burnt and sin offerings. See Lev. 5. 7; 12. 8; 15. 14; Num, 6. 10, &c. So that they might well be named

DOVES OF SACRIFICE.

God, in His Word, makes it very plain that every sinner—"for ALL have sinned"—must either die for his sins, for "the wages of sin is death," "the soul that sinneth it shall die;" or else offer a clean victim as a substitute to die, instead of him. The harmless dove was slain, its blood sprinkled upon the altar, and its body burned with fire. This all told out in figure the necessity of One to die for all, the Just One to suffer for the unjust—of Jesus who gave Himself a ransom for all. Do you accept Him as the only Saviour for you?

The dove is also an

EMBLEM OF LOVE.

I suppose that you have listened to the pigeons cooing to each other, and noticed how loving and kind they behaved. Would that some boys and girls I know imitated their happy example. Instead of fretting and selfishness, there would be "love at home" and on the highway. In one place in the Bible one of the signs of spring is said to be that "the voice of the turtle is heard in our land." Find out where that is. The pigeon's gentleness and timidity are referred to in Hosea 11. 11—"They shall *tremble* as a dove," and its helplessness causes it to become a fit type of the defenceless and trustful believer, who is addressed as "My love, my dove, my undefiled" (S. of S. 6. 9). This cry is also heard in Psalm 74—"Deliver the soul of Thy turtle dove." Your helplessness, dear young Christian, should only make you cling closer to Jesus, for He is glad to let His love rest upon you.

But the dove is also

A GREAT MOURNER.

Its plaintive cry is very affecting, and is used by King Hezekiah to describe his great grief at being told that he must die—"I did mourn as a dove." Israel, on account of their sins, are said to "mourn sore as the dove" (Isa. 59. 11). You may well mourn over your sins, unbelieving one, or else a long "weeping and wailing" time awaits you. How much better to be a great mourner in time, and be comforted, than an endless mourner in Eternity, where no comfort shall ever be found.

Ephraim, in Hosea 7. 11, is likened to

A SILLY DOVE

"without a heart," because he turned from the Lord, and had no desire for His company. Doves are very foolish and easily snared; but I forewarn you to flee from wrath to come, and escape from Judgment. There is no necessity for you to perish, and God does not wish you to be lost. But He has His "*one way*," and alas! for you if you refuse to enter in by "the door" Christ Jesus. "Believe on the Lord Jesus Christ, and thou shalt be saved," is the divine way to be delivered from sin, self, and Satan's power. If you love not the Lord, you are like the dove, "without a heart." Now, Christ is worthy of your love, because He has proved His exceeding love. When you love Him who first loved you, then you will be able to become "harmless as doves," in following the steps of Him who is "holy, harmless, undefiled, separated from sinners, and made higher than the heavens." Now, for you who are truly converted, and know and love the Lord, He gives a beautiful charge in Matthew 10. 16: "Be ye therefore wise as serpents and

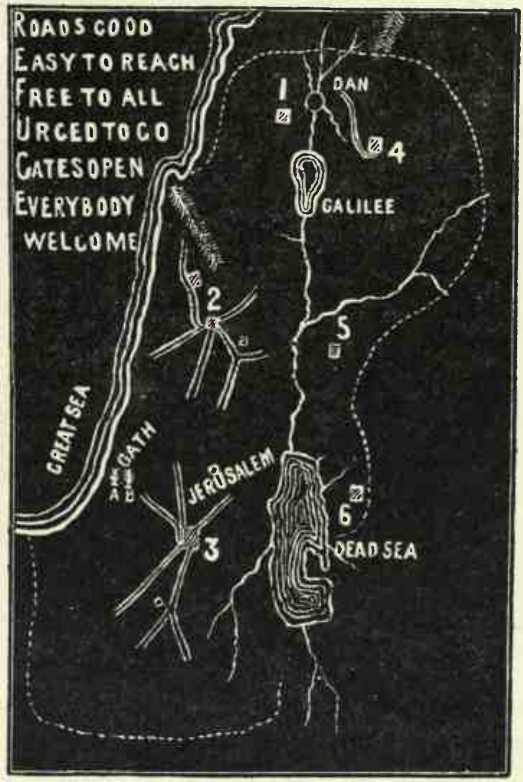
HARMLESS AS DOVES."

You may be a "little thing," but that is no reason why you should not be "exceeding wise." There are four "little things" named in Proverbs 30., setting forth Prudence, Security, Union, and Faith. But, above all, ask Jesus to make you "holy, *harmless*, and undefiled," like Himself. Loving and harmless you then will be, at home, in school, and everywhere. Men despise a dove-like spirit, but God loves it, and counts it of great price.

Do not forget about the doves whenever you see the pretty pigeons. T. R. D.

SIX WONDERFUL CITIES.

THE first thing almost every preacher does is to read his text. But I want some of you to read my text to-day. The first boy or girl who finds Joshua 20 and verse 2, please stand up and read it. Thank you, my girl. A boy might read verse three. Let me see—*who is speaking?* The Lord (verse 1). Yes. *Who is He speaking to?* The children of Israel. Yes; or you know them better as the Jews. *What does He tell them to appoint?* Cities of refuge. *Were they to be in Scotland, or England, or America, or where?* The land of Israel. Very good, you answer nicely I will now draw a rough map and you will tell me what country it represents (outline drawn in blue chalk). This is—PALESTINE. Outside here, we have the great sea, this is—Galilee—(marked **G**). The place where Jesus loved so much. This is the Dead Sea—**D.S.** No fishes can live there. Well, in all this tract of land shown on this map, God in His loving kindness provided six cities of refuge.



In order that you may better understand about them, let me tell you God's anecdote. Down here, near Gath, where big Goliath came from, two men went out to cut down some trees. Mr. A. is chopping away at his tree as hard as he can, when Mr. B. makes an extra heavy stroke with his axe, but instead of the head of the axe sinking deep into the tree, it flew off and sank deep into the head of Mr. A., who, of course, fell down and died. Now, what will Mr. B. do, for it the dead man's big son hears of it, he will be saying, "Well, if B. killed my father, I will kill him." So the moment Mr. B. sees Mr. A. is quite dead, off he runs as hard as he can to the city of *refuge*. I put down the word in red chalk. How do you spell it, **REFUGE.** What will the first letter stand for? What does a man or a boy run on? His feet, guessed a sharp boy (?) Yes, yes, but he still needs a—ROAD. That's it. The man couldn't run without a road, and God told them to make the

ROADS GOOD (Deut. 19. 3), so that all round the city there were good roads leading to it like this (roads made in white chalk). But suppose one man kills another beside Carmel here, or Dan here, can he run to Hebron. Oh, no. There were six cities, and God took care they should be scattered all through the land thus (here draw other five), so you see whenever a man wanted refuge there was a city

EASY TO REACH. Wasn't that kind of God! N., S., E., W. Any sinner could find near at hand a refuge. Just like Jesus. Sitting on these seats you can reach Him. It is HARD (Acts 9. 5) to kick against the Gospel; but it is EASY to accept Jesus and be saved (Jno. 1. 12).

F. next. Fancy you see Mr. B. after he has killed his neighbour. He has only got his working clothes on. Does he run home and get his Sunday suit and his purse? No, he sets off at once and runs to the city, for he knew it was

FREE TO ALL. Prince or pauper, a tip-top swell, or a poor ragged tramp, were alike accepted at the door of that city. The priest opened wide the door and let him bolt right in, for it was free to all. Again, fancy him starting for the city. Do you think he would go strolling along like this with his hands in his pockets, or sit down to have his pipe, or read the news. Indeed not, because he was

URGED TO GO, for God said, "He shall FLEE into one of those cities, and live" (Deut. 19. 5). He'd forget his hat, he'd forget his coat, but he would not forget to RUN. I almost fancy I can hear the people by the way-side shouting, "Run! man! run!" But see that man; he runs up this road as hard as ever he can. I wonder if he will get in. Alas, the gate is closed! Is it so? Thank God, no, the

GATE ALWAYS OPEN stood, and priest awaiting to admit. Now he nears the gate, he tires, he slackens, he stumbles, but, hurrah, HE'S IN. Outside is the avenger; inside is the shelter. One step makes him safe. Just one letter more. I could not think what to put for E, so I asked a little girl, and she said, put

EVERYBODY WELCOME, and on looking at verse 9 of Joshua 20, I found it was a "whosoever" door for children and strangers and visitors. How like God's big door in Jno. 3. 16. In closing, let me urge you one and all, big and little, old and young, to FLEE from **wrath, for Salvation's FREE.** HYP.

THE CHILDREN'S WELCOME.

WHAT a beautiful sight it must have been to see "the mothers" of Salem bringing their babies and little folk to the Lord. No doubt the rough, hardened fishermen thought that the Master was too much taken up with His teaching, and answering the many questions of those who came, to trouble Himself with babies and romping boys and girls. So sure did some of them feel that it was so, and so annoyed at the clatter and forwardness of the youngsters, that they not only "forbad," but "rebuked them" who had more sense for bringing the children (Mark 9. 38; Mark 10. 13).

It is instructive to see that the "stern disciples" only brought Christ's censure upon their own conduct. "When Jesus saw it He was *much displeased*," and said, "Suffer little children, and forbid them not to come unto Me, for of such is the Kingdom of Heaven." "Suffer" means "to allow" or "permit" the children to come unto Me. The same loving Jesus lives to welcome you now: though He had to die upon the cruel Cross, so as to be able to save you from death, and bring you into His Kingdom and glory. Let me make an acrostic of the lovely word of welcome—

COME!

CLOSE TO ME.
OFTEN.
MANY OF YOU—yea, "all."
EARNESTLY.

"Too many stay away,
Too many still delay"

We read that "He took them up in His arms, put His hands upon them, and blessed them. Blessed indeed! These must have been the babies. To those who could walk and run—often the opposite way—He *called* (Luke 18. 16). I fancy He used His loving invitation, "Come unto Me."

We have the notion that it was the mothers who came with their young ones. Why not the fathers? Alas! fathers are often not so simple in their trust. But be sure you come to Jesus for yourself. He will *receive* you, but be sure you are willing to receive Him. He only is Life, Light, and Liberty—Love and Loveliness.

A little girl asked what "salvation" meant; but in a few moments replied joyfully, "Oh! I know. Salvation must just be Jesus Himself, for when Simeon held Him in his arms he cried, 'Mine eyes have seen Thy Salvation'!" See that you receive the Lord Jesus as your own Saviour.

Although Jesus has gone to Heaven, He is the same loving, willing Saviour and Friend of little children—and big ones too. Here is a sweet hymn-prayer for you in simple trust to say to Christ, for He hears and sees you always:

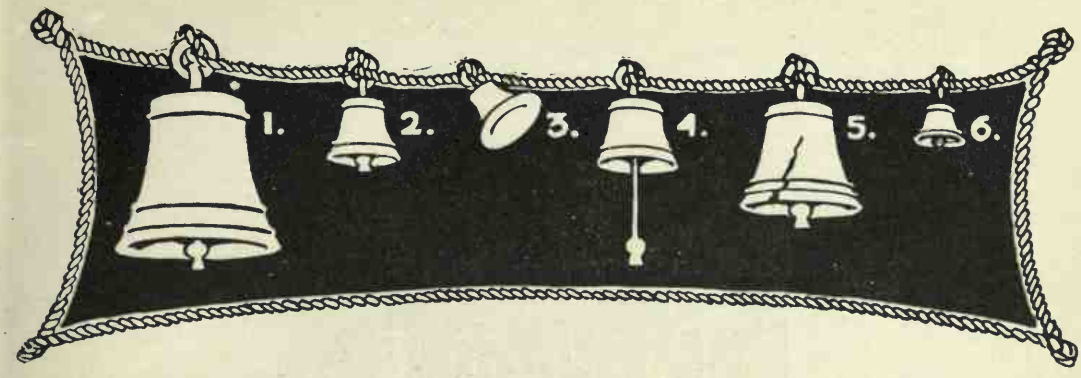
Lord, I am but a little child,
Yet I may come to Thee,
Because on earth the Saviour mild
On children just like me.

They ran to Thee, so glad they were
To sit upon Thy knee;
I wish that I, too, had been there,
With Thy kind arms round me.

But I come now, and mother says,
That tho' I cannot see,
Thou still art here both nights and days,
And always blessing me.

Let me now tell you what a dear little child once said. There was a crowded meeting in a church when a servant of God was preaching to the young. Two girls in white came slowly up the aisle looking for a seat. The seats were all full, so they had to come to the very front and sit on hassocks at the foot of the pulpit steps. In the after-meeting a lady spoke to them about the Lord, and one of them, looking up with a sunny smile, said: "I know what the Lord Jesus would say to me if He was here." "What would He say?" She replied; "He would say: "Come away, little one, I am glad to see you." She was right. What a loving, kind welcome everyone gets from Jesus! He said whilst on earth, "Him that cometh unto Me I will in no wise cast out" (John 6. 37), and never cast one out, however sinful, bad or poor they might be. All through the ages since His death and resurrection, men, women, and children in all climes have come and been welcomed, satisfied, and made new creatures in Christ Jesus. But best of all, YOU will be welcome to-day, whatever your age, whatever your name, whatever your character, however many your sins. Come now, come all, come as you are, and be welcomed, saved, and made happy for Time and for Eternity. T.R.D

SIX BELLS AND THEIR LESSONS.



I HAVE drawn six bells for you to see, and numbered them, so that I can speak about them.

You will remember learning in school how bells are made. The ore has to be digged out of the earth, then smelted, mixed with other metals, and poured into a mould. Jesus has come down to take us up out of the horrible pit and to mould and make us like Himself. I hope all who read this have come to Jesus, and are now trying to live for Him.

1 is a **BIG BELL** and if I ring it, it makes a loud sound. You have seen a bell like this on the platform of the railway station. Just as the train is coming in the porter gives the bell a good, sharp ring; this is to let everybody know the train is coming. The bell says, "Be ready," and warns people not to get too near the edge of the platform. Now, I want you to be like this bell. If you really love Jesus you must tell others, "Jesus is coming;" tell them to be ready, and warn them also.

2 I will call this the **GOOD LITTLE BELL,** it gives such a clear ring, and is useful and bright. It is not very large, and not very important looking; in fact, it might easily be passed by as of very little value, yet it can give a note as *true* and *clear*, if not as full, as the big bell. The "little maid" mentioned in 2 Kings 5 gave a true and clear note for her Lord. Look at this little bright bell, and tell me, Do you give a clear sound for Jesus? Are you useful and bright?

3 Listen while I try and ring this bell. There's no sound. Why? Look inside. It is a **TONGUELESS BELL.** Now, I want to speak of this as boys and girls who only *pretend* to be Christians. They don't *really* love Jesus. They go to Sunday school, and pray when they get up and go to bed, but they never speak about Jesus, never tell others about His love. Like this bell—no sound. When I put the bell on the table it *looks* all right, but it's all wrong. I hope you *are* a Christian, and not only *look like one*. Come to Jesus at once.

4 You laugh at this bell, it is such **A LONG-TONGUED BELL.** Now, I'll try to ring it. See how the tongue wags, but alas no sound. Plenty of wagging but no ringing. Have you ever met boys or girls (not grown-up people, of course) like this bell. O how they talk—all about nothing. It's all about what my father has, what my mother does, my new dress, my coat, my bicycle; or else they will talk about others and run them down (behind their backs). But listen, Do they speak of Jesus—any sound from the bell? Look in to your own hearts, for we may be *real* Christians and yet get in to this way. We must be like Billy Bray; he was at an election, all were shouting out, "So-and-so for ever," so Billy shouted out, "*Jesus for ever.*" Never forget this long-tongued bell.

5 I'll ring this bell. You all laugh. It is **A CRACKED BELL.** Once it was a good bell, but it is useless now and only makes you laugh. I have met boys and girls like No. 5 bell. Once they were so fond of their Bibles, and always ready to speak for Jesus, but now they have got a *crack*, and make a very poor sound. So many have a crack! Charlie is a dear little boy, *but* such a temper. Mary is such a sweet child, *but* so proud. O these "*buts*"—cracks in our lives which spoil all the sound. Now, if you have any *but* in your life come at once to Jesus and ask Him to heal you, and make you a sound tree and clear-toned bell again.

6 Listen to this **TINY BELL.** Yes, you can just hear its little ring. This is like a very little child who loves Jesus. I would rather have No. 6 than Nos. 3, 4, 5.

Try and find out which bell you are really like, No. 1, 2, 3, 4, 5, or 6. Which? H. C. H

A GREAT many attempts have been made to define the grandest word in the English language. Some have said, love; others, mother; others, home; and so on; but I have no hesitation in affirming that the grandest word in the grandest language on earth is that grand old English word—**GOSPEL,** meaning "God's spell" (the spell of God), or "good news." Let us take it in acrostic form and see some of its beauty, and six of its foundation features. The first letter, **G,** ushers it in at once as the

GLORIOUS GOSPEL, coming from and bearing on its very surface the impress of *Glory*. Not discovered in some remote mountain, or fusty cellar, or drawn up by a council; not dreamed by some wild fanatic, or hatched in the brain of some hot-headed enthusiast; not "imported from India," or "made in Germany"; in fact, not of man nor by man at all, the Gospel claims a heavenly origin, for it is "the Gospel of God." Thank God, amidst all the babel of tongues inside and outside the Church, there is one patch of heavenly footing for weary wanderers yet, and that patch is alone found in the Glorious Gospel; for, whilst ancient pictures put a "halo of glory" around the head of Christ, I would put one around the head of every true Christian. So much for G. Now for O. It is an

OMNIPOTENT GOSPEL. "Long word," did you whisper there? Well, omnia is just the Latin for ALL, and potent for POWERFUL, so it simply means "all-powerful Gospel.' Did you ever notice how Jesus was humbled, obedient, debased, *until the tomb;* but after that no more? Don't forget the most powerful, civilising, cultivating, refining, and soul-saving message on earth is the omnipotent Gospel of Jesus Christ. Now let me add a much needed word for the present day from the letter S. It is a

SOLEMN GOSPEL.—You can repeat "Mother Hubbard," and believe it or not; you can read "Rabbie Burns," and praise him or not; you can study "Shakespeare," and swallow his sayings or not; you can hear Gladstone or Salisbury, and vote for or against them as you like: but you cannot even *once* hear the Gospel of God and treat it with indifference, "for it is the power of God unto salvation" to those who *accept* (Romans 1. 16), and the power of God unto damnation to those who *reject* (2 Thess. 1. 8, 9). The Gospel is either a message of life unto life or of death unto death. May it be the former to many of you. Then it is a

PERSONAL GOSPEL.—For, while Jesus said "Go into *all the world* and preach the Gospel to *every creature*," He only said "HE that believeth" would be saved. Unlike the law, it's not a *national* thing; unlike the silver plate, it doesn't pass down the *family*; unlike sin, salvation doesn't run in the blood. Millions may flock to the World's Fair, crowds to the Lord Mayor's show; but kings and queens receive persons *one by one*, and the King of Heaven will only take sinners individually, personally, one by one. Don't say there's no point in this address, for the great point at issue is—Are YOU personally ready to meet God by personally believing the Gospel? Come now, are you? Plain *yes* or *no*, please! Which is it? (Ans..... ...). Next comes E, and I want to say something practical about E, for it is an

ELEVATING GOSPEL.—It elevated its first patient from the very verge of perdition to Paradise; it elevated the first martyr from a heap of stones to a seat mid thrones; yea, whoever believed the Gospel. And it could not be said of them as the Emperor of old said of his city—"I found it built of brick, and left it built of marble." I could talk all night on E; but we must hear the other side, tor L tells us of the

LEVELLING GOSPEL.—No caste distinction here, no "blue blood" differences here. God makes a clean, clear, and definite statement:—"There is none righteous, no, not one" (Romans 3. 10); "all have sinned." I tell you if my Bible makes anything plain, it is this, that *I, you, and everybody else, without a single exception, are poor sinners deserving to be sent to hell.* Yet, joyful fact, it also makes plain the blessed fact that a full, free, and finished salvation can be obtained at this moment for whosoever will, by simple faith in the atoning work of the Lord Jesus Christ on Calvary's Cross. HVP.

"THE FOUR S's."

HOWEVER lightly men may speak about the Devil, and live and act as if he were unreal, the Word of God warns you concerning this very real enemy, for in 1 Peter 5. 8 it says, "Your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." The Devil, or

SATAN,

tries all he can to get you under his power, planning evil, leading men and women astray—yes, and boys and girls sometimes too—away from the narrow way that leadeth unto life. Keep clear of him; don't be tempted to do what is wrong by giving way to what he says. He is the biggest storyteller on the face of the earth, and has been so from the beginning of Time (John 8. 44). He has been the means of ruining hundreds of men and women, blighting homes, and bringing misery into the lives of many who have given way to his false insinuations. After Satan has got us under his power he winds his coils tighter and tighter round us, making our escape difficult.

Remember, boys and girls, when we yield to temptation we are giving way to sin, and sin is a terrible thing for us all. Listen to what the Bible says about

SIN,

"All have sinned, and come short of the glory of God" (Rom. 3. 23). We are "born in sin, and shapen in iniquity" (Psalm 51. 5). "All our righteousnesses are as filthy rags" (Isaiah 64 6).

If we compare ourselves with each other we may not look so bad, but if we compare ourselves with the Perfect Standard—the Lord Jesus Christ—we will realise that we have indeed come far "short of the glory of God," and be inclined, like Isaiah of old when ushered into the presence of the thrice-holy Lord of Hosts to cry, "Woe is me: for I am undone, . . . for mine eyes have seen the King, the Lord of Hosts" (Isa. 6. 5). But if we come to Jesus Christ as poor, lost sinners, unworthy of being saved, unable to save ourselves, and obey His voice, then all is well; if not, then we are still yielding ourselves to sin, allowing Satan to lead us away. If we continue yielding to him he will finally drag us down to share his doom in "the lake of fire and brimstone" (Revelation 20. 10).

Don't let "your adversary the devil" tempt you any longer; say to him, as Jesus Christ said, "Get thee behind me, Satan" (Luke 4. 8). Come to the

SAVIOUR,

He is calling to-day; harden not your hearts any longer. He is waiting with outstretched arms to receive you. "Oh, how He loves!" Believe His Word. In John 3. 16 Jesus says: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That means me and you, anybody and everybody.

What a wonderful Saviour! He left Heaven for you. He died upon the Cross of Calvary for you, He lives upon heaven's throne, His invitation is, "Come unto ME, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). His promise is, "Him that cometh to ME I will in no wise cast out" (John 6. 37). He will not cast you out, He is knocking to-day at your heart's door, He wants to save you, won't you let Him? He willeth not the death of the sinner, but that all might live. The best Friend to have is Jesus. In simple, childlike faith trust Jesus, and He will save you. Come to Him with all your sins, and He will blot them out, and remember them no more for ever. Yes, it is true, Jesus

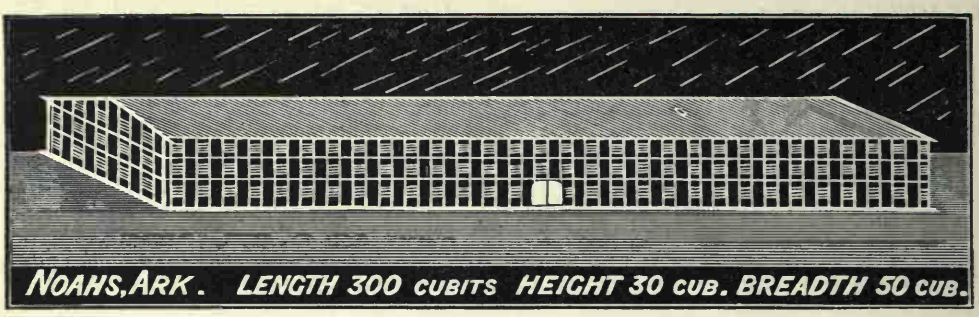
SAVES.

He has saved hundreds. He will save *you*, only trust Him; and then Satan with all his tempting baits will no longer entice you away. Christ will be your Friend and Saviour every moment of your life.

But somebody says, "How do you know you're saved?" We must exercise faith. How does a photographer know that the plate in the camera will receive the image of the person being photographed? Because he puts faith in it; he sees no visible image on the plate, even after the picture has been taken, but he believes, nevertheless, it is there all the same. So with accepting the Lord Jesus Christ, we don't see any visible signs at the time, but when we come to Jesus and trust Him to save us, He does it. Only believe, and from that moment you are His, and He is yours. Then will you be able to say with a joyous heart:

"Oh, happy day! oh, happy day!
When Jesus washed my sins away." A. N. S.

ALL ABOUT NOAH'S ARK.



PERHAPS some of you have an ark at home full of wonderful creatures, with straight legs and string tails. Anyway, you all have seen arks in toy-shops. Some shaped like boats, with big windows; others with flat, wooden soles and sloped roofs, opening on side, covering up the treasure, hid amongst plys of brown paper. You have even been disappointed to discover that, instead of the ark being filled with the heads of creation, only a few lay upon the coloured paper bed. Well, well, this world is full of blighted hopes, even in respect of toys. To-day, however, I have to tell you of *the very ark* which faced the deluge of waters which the Lord God sent upon the world of the ungodly. There are 3 things I wish to say about it.

1.—ITS STRUCTURE.

Perhaps you say, "What a queer-looking ark that is down upon the blackboard; not at all like pictures I have seen." Very likely; but I can't improve *bad* pictures in a better way than by showing you a *good* one. This is according to Divine measurements, so please turn to Genesis 6. 14-16, and read the verses.

Thus we find that the ark was not made like a merchant ship, with a great hull, but in the form of a huge raft. It was formed to drift, not to be steered by Noah; God steered it. Look at the picture, and you will see that it is 6 times the length of its breadth, and 10 times longer than it is high. There are 3 floors; a door in the side; and a *hutch*, a cubit square, in the roof. The windows you read of in the Bible were, literally, "wind-doors," which was the first use of appertures in eastern countries. We know that this sky-light had a covering, which Noah removed. A common form of window in the East is the lattices. These are like our venetian blinds, only fixed so that, while light and air come in, you cannot see far out. I have filled the ark with lattices, for the beasts, birds, and reptiles would die without light and air. At the same time, neither Noah nor his family could see out. Even the skylight on the broad roof would not be of use to see whether the waters had abated. Taking a cubit to be nearly 22 inches English measure, the ark would be **547 ft. long, 91 ft. 2 in. broad, 54 ft. high. Tonnage, 81,062**—(the *Great Eastern* was out of it). The bitumen kept it water-tight.

2.—ITS INHABITANTS.

Men, women, boys, and girls had all grown so wicked and hateful of God, that He reluctantly felt He must destroy them. Because the Lord was holy Himself "it grieved Him at heart." One hundred and twenty years were given man to repent, while the great raft was being built. The noise of every nail driven was a sermon, crying, "Repent; repent." Noah alone was found "just" before the Lord, so he was told that if he built an ark God would save his family too, eight souls in all. But the poor horses, cows, lions, leopards, doves, and snakes, were more sinned against by the violence of man than sinners themselves, so the merciful and faithful Creator determined to preserve their posterity for a new earth.

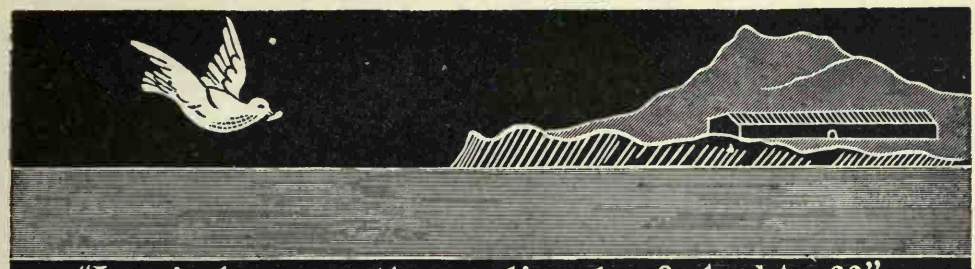
It was a wonderful sight, when the ark was all ready, to see the great menagerie from North, South, East, and West going into the ark. Time would fail me to describe the sky black with birds, and the ground teeming with insects. There came the lazy snail, and then the fleet roebuck. What a mixed company too! The proud peacock and the humble tit-mouse side-by-side. Well, they all got in at last. But there was One great and good inhabitant whom people forget was there when they speak lightly of the flood and ark. Who was He? THE LORD. He cried, "*Come* thou, and all thy house, into the ark," for He was *inside*, and we know it, because He said, after many days, "*Go* forth of the ark." A glorious, gracious presence was there.

3.—ITS VOYAGE.

The perilous voyage began in gloom and tempest; for 40 days the waters surged up from below, and poured down from above. For 150 days the waters remained nearly 30 ft. above the tops of the highest mountains. Then God remembered Noah and his large family, and sent a mighty wind, which blew for many days. I am sure Noah and all of them felt glad when they found that instead of floating about they were fast upon solid earth again, but they had still a long time to wait, and at the end of a whole year and ten days the door could be opened, and in a flood of glorious sunshine out they came. The godly Noah gathering the household together, quickly builded some loose pieces of rock, raising an altar to the great Lord God, slew a firstling of the flock and offered a burnt sacrifice, expressing in gratitude and fervour his great thanks for the salvation of the Lord. Oh, make the Lord your first object and your last, and you will have hearts full of praise to the Giver and Saviour of mankind. I hope to tell you some other time more about the ark as setting forth the great salvation.

T. R. D

THE STORY OF THE FLOOD.



"Lo!, in her mouth an olive leaf pluckt off,"

LAST lesson I spoke to you about the structure of the ark and its strange inhabitants; to-day I wish your attention to some of its lessons as a picture of the "great salvation." In a choice collection of paintings by modern artists I liked one called "The Story of the Flood," by Robert Macgregor. He represented a grey-headed man with spectacles, relating the old-world story of the deluge to his family. A toy ark upon the table, with its wooden animals, served for his text, while every eye was fixed upon the wooden house and every ear strained to hear the stirring story, from master two-year-old upon the knee to the strapping school-girl just arrived with her satchel of books. I hope you will listen with the same eagerness to me to-day My four points will be: **Judgment, Security, Peace,** and **Rest.**

JUDGMENT

is plainly said to have been set forth by the waters overflowing "the world of the ungodly" on account of *sin.* "Sin, when it is finished, bringeth forth *death*" (Jas. 1. 15). "All flesh had corrupted its way upon the earth." Even the children were bad, for it is written, "The imagination of man's heart was evil from his *youth.*" God was forgotten, and "the earth was filled with violence." This grieved the Lord at His heart, and His longsuffering came to an end. He then emptied water from the windows of heaven and opened the springs of the great deep upon the world till the floods prevailed 15 cubits over the mountain tops. In your geography you will find that Ararat is over 16,900 feet high, so you see how deep the waters were. This awful flood is a type of the wrath of Almighty God and His indignation against sin. Oh, who will abide the day of His vengeance? None outside the ark escaped the storm of water, and none outside Christ will escape the coming storm of fire. "Flee from the wrath to come."

SECURITY.

The waters destroyed "every living substance upon the face of the ground." Only Noah remained alive, and those with him *in the ark.* That ark of mercy speaks of Christ Jesus. It was strongly built—He is mighty to save. It sustained the pressure of the storm—He is able to save to the uttermost. It was lifted up above the earth, so also was the Son of Man lifted up from the earth. It *rested* upon the mountains—Jesus *sat down* on the right hand of the Majesty on high. Noah was shut in and could not possibly get out—all in Christ Jesus shall never perish—shall not come into judgment. but are saved with an everlasting salvation. How blessed is all this! Oh, come to this wonderful Saviour this very moment, and find life everlasting and

PEACE.

Just look at that lovely dove flying with the olive leaf in her beak; miles and miles she speeds over the waste of waters, for not a tiny twig was there to rest her tiny foot upon. A week before she had been glad to return to the sky-light upon the roof, weary of wing, when the patriarch's hand snatched her in. Weary one, the friendly and loving hand of the Lord will take you into Christ to-day. Oh, fly to Him like a dove to its window.

"Fly away, fly away to thy Saviour and Friend."

The dove is an emblem of *peace,* telling that the waters were assuaged. The leaf was not a dead one, but a *living* one pluckt off a tree whose branch just tipped above the water. *Olives* speak of oil, typical of the joy in the Spirit making the face of man to shine (Psalm 104. 15). Old Noah, for he was over 601, would smile with delight as he cuddled the sweet pigeon, the bearer of such a glad message. Several days after he let her out again, but she never returned. She had found

REST.

Do you know anything of heart-rest. Only Jesus can give perfect *rest.* When Noah's new-built altar sent up the fragrance of the sacrifice of a purged earth Jehovah smelt a sweet savour of rest. This meant that He recognised in their freewill offerings of gratitude the coming mighty sacrifice, acceptable in His sight, even Christ, who hath loved us, and given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour (Eph. 5. 2). God rests in perfect satisfaction in His obedient Son, in whom He is well pleased. A well-known evangelist, after a meeting at Jedburgh, saw a happy-faced old lady advancing to the platform. He thought, "She will have been a Christian before I was born." Extending his hand, he made some such remark, but, to his surprise, she replied: "Na, na! I've only been a Christian *five minutes.*" She then told how for long she had been a *lifeless professor,* but was now a *living possessor* of the Son of God. "For," she said, "I saw that God was pleased wi' Jesus by raising Him from among the dead and crowning Him with glory, and why should not *I be pleased with Him too.* So I just trusted Him and am saved." My dear young friends, may you be *pleased* with Jesus. Come to Him now, just as you are, and in Him you will truly find **Security, Peace,** and **Rest.** T. R. D.

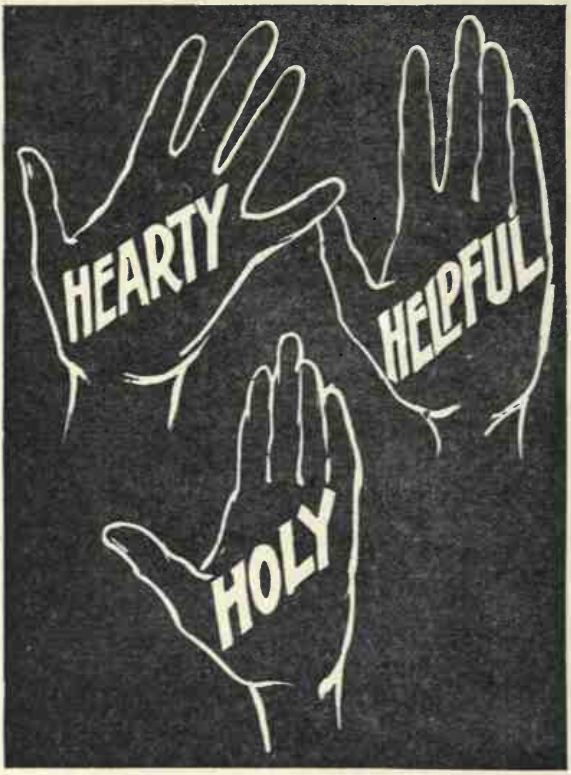
HINTS ABOUT OUR HANDS.

HAVE you ever thought about those two little servants which God has given you—servants which always do your bidding, but sometimes their obedience gets you into trouble because you have bidden them do something wrong? I mean your two hands, and while they are only a small part of you, yet like many other small things they are very important—so important, in fact, that God speaks about them several times in His Word. Shall we look at two or three of the things He says, and try and find out what sort of hands ours ought to be.

1. They should be

HEARTY HANDS.

In Ecclesiastes 9. 10 it says, "Whatsoever thy *hand* findeth to do, do it with thy might," or as Paul puts it in Colossians 3. 23, "Whatsoever ye do, *do it heartily*, as to the Lord." Whether at work or play, we are to put our whole soul into what we do as though we really meant it. We read in Micah 7. 3 about some people who did evil "*with both hands earnestly.*" That sounds very sad. None of us would like to have such a thing said of us, but let us be very careful that we are not *half-hearted* about the good use of our hands. Rather let us be like those other people who helped Nehemiah to build the walls of Jerusalem, and "who had a mind to work." Then, no matter whether our hands are white and smooth, or rough and seamed with hard work, they will be beautiful in God's sight, for



> "Beautiful hands are those that do
> Work that is honest, and brave and true,
> Moment by moment the whole day through."

2. This brings us to the thought that they must be

HELPFUL HANDS

trying to carry out the words in Galatians 6. 2: "Bear ye one another's burdens." Help someone else to carry their load; it may be a literal burden that we can see, or it may be the heavier sort of load heartache, sorrow, difficulty—which we may help them to bear by our sympathy and love. If our hearts are full of the love of the Lord Jesus Christ our hands are sure to set about *kindly, helpful deeds* for others.

3. Now for the last and most important word of all, they must be

HOLY HANDS,

or *clean* hands. In Psalm 24. 4 we see that whoever wants to get very near to God, into "His holy place, must have *clean hands* and a *pure heart.*" When the clock goes wrong, and the hands stop and will not go at all, what has to be done? It has to be taken to the clockmaker for him to set the works right. It is of no use pushing forward the hands while the wheels are still. The *inside* must be set in order, and then the hands will do their proper work. Just so with us, *we* must come to the Lord Jesus Christ, take Him as our Saviour and Lord, "commit" ourselves into His care (2 Tim. 1. 12), then our hearts will be made clean by His most precious Blood (1 John 1. 7), then our hands will be holy and ready to do what is right and good.

If you have bought something with your very own money you would not like someone to come and take it and use it, would you? You would at once say, "That's *mine*, I bought it." That is just what the Lord Jesus says of all who have been redeemed with His precious Blood and have put their soul's trust in His finished work. "That boy, that girl, is *mine*, I bought them with My Blood" (1 Peter 1. 18, 19). He sees that some of us have given our hearts to Him, but we have kept our *hands* for our own use, and some of us have not yet even given our *hearts* to Him, but are holding back altogether. He wants us for His own use and glory. Is it not wonderful that He loves us and cares about what use our *hands* are put to? It is wonderful, too, how truly happy we are when we give ourselves right over to the Lord Jesus Christ for Him to use. Having come to Him as our very own Saviour (Luke 1. 47), shall we very earnestly keep "looking unto Jesus," so that our hands may be hearty, and helpful, and holy. E. A.

A LESSON ON ARROWS.

ARROWS, as weapons of defence and as a means of killing game, are perhaps the most primitive and oldest of all. The heads were commonly made of bone or flint, before the discovery of iron, and so skilful in their use even savages became that they could easily kill birds on wing. They were often tipped with deadly poison. You may have read of the extensive armies of English bowmen, with shafts a yard long, who formed such powerful adversaries to their foes.

To-day we will look at some references in the Bible to the **arrow,** both literally and figuratively. Read that beautiful chapter in First Samuel where the prince and the peasant have a long talk in the field. As a result of it, a few days later David hid himself behind a rock, and Jonathan, taking his bow, shot one arrow. As the little boy he had brought with him ran to fetch it, he cried, "Is not the arrow beyond thee?" After firing other two, he sent the lad away with his bow and quiver. Then he kissed David, and wept because his cruel father had determined to destroy him. Jonathan's heart was knit to David, and he spoke such comforting words, which were like balm to the poor fugitive.

But there are other words which can be called

TONGUE ARROWS

on account of their sharp and destructive power. "A man that beareth false witness against his neighbour is . . . an arrow" (Prov. 25. 18). "Their tongue is as an arrow shot out; it speaketh deceit" (Jer. 9. 8). Beware of using a deceitful tongue. Even unkind words wound very deeply (see Prov. 18. 8; 26. 22, 23). Evil words grow out of an evil heart, like leaves on a tree. The Lord listens to all, and you have to give an account to Him even of the *idle words*. What a solemn verse Matthew. 12. 36 is!

God's words, however, are also called arrows, but they have a very different effect (read Psalm 45. 5; and Job 6. 4).

SHARP ARROWS

are the words of the Lord convicting of sin, "piercing" as discerner "of the thoughts and intents of the heart." Mark where they pierce—not the *heads*, but the *hearts*, and "of the King's *enemies*." Every unconverted person is an enemy to Jesus, because he dislikes and disbelieves Him. Oh, if you knew how He loves, you would not treat Him so. When He wounds it is in order to heal. Poor Job cried, "The arrows of the Almighty are *within* me; the terrors of God do set themselves in array against me." He expresses the same thoughts, that he felt God was dealing with his soul. A lad was once heard crying, "Oh, my sins, my sins!" He felt them as arrows piercing him. But the reason why God sends His sharp arrows is given—"Whereby the people are bowed down under Thee." He wishes not to destroy but to subject—to bring into captivity to Himself. Blessed captivity! to be slaves in the chains of Jesus' love. Saved to serve, saved to adore, saved to love and admire Him for ever. Paul and Peter and Timothy, and thousands more have rejoiced in being bond-servants of Jesus Christ. His yoke is easy, and His burden is light. Oh! come to Him now and be saved, then go forth to serve.

There is another kind of arrow I would call your attention to—

DELIVERING ARROWS.

Old Elisha was about to die, and King Joash went to bid him farewell, weeping and lamenting his loss. The prophet commanded the king to open the window toward the rising sun (emblem of the coming day of God), and shoot an arrow. As it took its flight he cried, "The arrow of Jehovah's deliverance."

The Lord did deliver from the Assyrians, but He was about to do a mightier battle against a mightier force, even against Satan, to deliver them whom he had subjected to bondage. Jesus is the One hidden in the shadow of God's hand, and compared to a beautiful

POLISHED ARROW

hidden for a time in Jehovah's quiver (Isa. 49. 2), carefully fitted for His special service, only to be "revealed" in "His times" when He shall show who is that blessed and only Potentate, the King of kings, and Lord of lords (1 Tim. 6. 14, 15).

Look to Jesus, rest on Jesus; He is the *only* Deliverer, the *sure* Deliverer, and the *everlasting* Deliverer. Once on the cruel tree, "delivered up for us all;" now having been "received up into glory" He is seen by faith as Head "over all, blessed for evermore." He died for you, He lives to save you "from sin, from death, from endless shame." Will you trust Him and live to love and adore Him, for He is wothy? As the arrow is swift, so is He to hear and to save. The young ravens cry, and He hears; the mariners in distress cry, and He hears; the sinner in soul trouble cries, and He hears, heals, and saves evermore T. R. D.

THE GOSPEL IN A TEACUP.

OUR God is a God of preparation. Joseph told Pharaoh that his dream was repeated to show the thing was "prepared by God" (Gen. 41. 32). Here was a God of preparation in providence. The same is true in nature, He "prepareth rain for the earth" (Psalm 147 8); and it is equally true when providence and nature combine. "The Lord prepared a great fish to swallow up Jonah." God was the builder of that life-boat. "God prepared a gourd, and made it to come up over Jonah;" the same God prepared "a worm," and "a vehement east wind" (Jonah 1. 17; 4. 6, 7, 8).

It is not to be wondered at, that we find the same preparation in the matter of salvation. "Thou, O God, hast prepared of Thy goodness for the poor" (Psa. 68. 10).

I have been led into these thoughts over a cup of tea, and the thoughts are as refreshing as the beverage.

We were travelling, and in the afternoon found the right side of a cottager and a cottage. One got tea ready, while the others stood aside, lest too many brewers might spoil the brew. As we afterwards sat and enjoyed our cups, the friend of the preparing department thought of a plan by which to preach the Gospel to the woman who had so kindly given them house room.

"What a number of people have worked to prepare this cup of tea," he remarked; "somebody got the water and the sticks; this good woman boiled the kettle and scalded the leaves; I poured it out, and all that these others have to do is to drink it."

"You must go farther back," said one of the party, as if afraid present company might get too much credit; "a Chinaman prepared the soil, others planted and tended the plant; others picked, dried, and packed; others exported it, sailors brought it, merchants bought it, and now——"

"Without doing anything, you gentlemen drink it," said the first speaker.

This was the moment for the application, as it was suggested that in this, the cup of tea was like God's salvation. He did all the preparing, and sinners come in at the end and enjoy it. It was put thus:

"God **PROMISED** salvation in Eden, it was **PROPHESIED** of through the Old Testament ages, it was **PERFECTED** by Jesus Christ Himself, and now it is **PROFFERED** by the Holy Spirit, and all we have to do is to 'take the cup of salvation,' and be refreshed and saved."

"Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people" (Luke 2. 30, 31). "I will take the cup of salvation" (Ps. 116. 13).

"If we do this," added another friend, "we shall soon say, 'My cup runneth over'" (Ps. 23. 5).

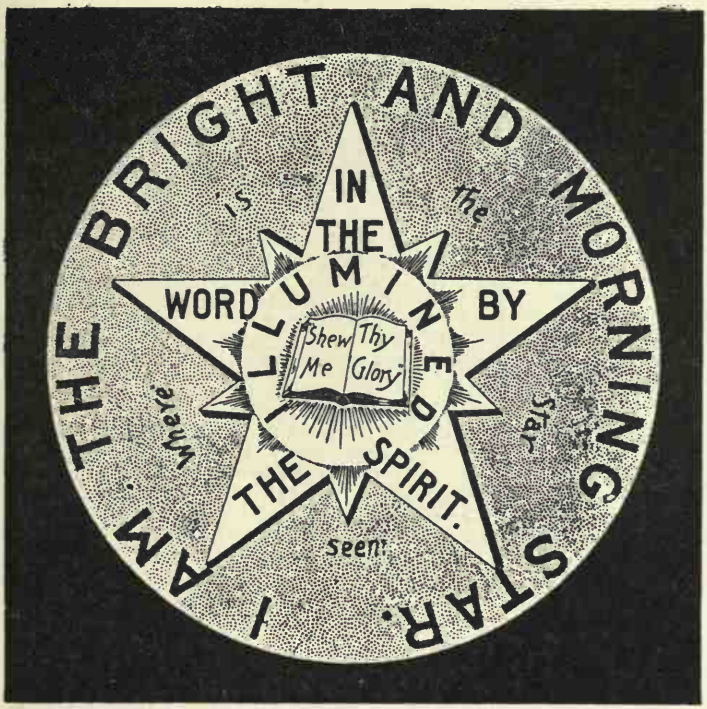
How difficult it is to get thirsty sinners to see that God prepares this cup. They must, they imagine, bring their own sugar or milk, or at least they must bring their own mugs. No; God, Who prepared a body for Jesus (Heb. 10. 5), prepares the whole salvation of Jesus. He treats us as Queen Esther treated the king, and says, "Come this day unto the banquet that I have prepared" (Esth. 5. 4). As if He knew bidden ones would want more than a mere invitation, He says, "Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage" (Matt. 22. 4). The preparation is all on God's side. "Thou preparest a table before me" (Psalm 23. 5).

"Eye hath not seen what He hath prepared" (Isa. 64. 4; 1 Cor. 2. 9)), but it includes "a place" here, into which He will bring us (Ex. 23. 20), and "a place" which He has gone to prepare for us yonder (John 14. 2), "a city" (Heb. 11. 16), "a kingdom" (Matt. 25. 34) which "shall be given to them for whom it is prepared (Matt. 20. 23). W.L.

THE BRIGHT AND MORNING STAR.

Old Testament Reading—Genesis 1. 1-19; *New Testament Reading*—John 9. 1-41; *Text*—John 8. 12.

"THE Light of the world"—the Son of God—being set before us as the Word communicating to us the Father's will; explaining to us the mysteries of redemption and the deep things of God in the manifestation of the Father's love; and all this varied information being by the Holy Spirit embodied in the holy Scriptures, and being addressed to the intellect and the heart; and **the Word** being the instrumental means of salvation—the entrance of Thy Word gives light and makes the simple wise—unregenerate men turn the good into evil, and in the pride of their powers treat the whole question of the soul's salvation as a kind of educational study, a mere intellectual process; they refer to texts as school boys do to rules of grammar, and in that they rest satisfied. They know nothing of that spiritual change by which a sinner is translated from the kingdom of darkness into the kingdom of God's dear Son—nothing of the working of **the Holy Spirit** in the conscience convincing "of the *fact* of sin, that we have done so and so; of the *fault* of sin, that we have acted against God's law, reason, and our own true interest; of the *filth* of sin, the corrupt nature; and of the *fruit* of sin, that the end thereof is death;" and nothing of the enlightening, renewing, persuading, and enabling which follow. They overlook the fact that the truths of the Bible are *moral* as well as *intellectual;* that they are, like their Author.



life as well as *light;* that they are addressed to the *heart* as well as to the *understanding.* "My son, give Me thine *heart.*" "With the *heart* man believeth unto righteousness." And what does he believe? "**The Word** of righteousness," "the Light of the world," the Christ "Who of God is made unto *us* righteousness." Where but in Christ does righteousness shine forth? Is it not in Him —"in His visage, more marred than any man; in His soul, poured out unto death—that we read at once God's infinite wrath against sin and God's infinite readiness to forgive the sinner? In the Lamb of God a burnt-offering on the cross, in the Holy One made sin for us and suffering sin's entire and unabated penalty, all doubt whether God can clear the guilty is eternally precluded. And in the grace of the Father providing even His own Son for a burnt-offering, an unanswerable demonstration is afforded that the Lord delighteth in mercy, and is both able and willing to forgive the very chief of sinners. **Here is glory,** the glory of a *love* that compasseth the pardon of all my rebellion—the glory of a *righteousness* that husheth up none of mine iniquity, but sternly reckons with it and demands and receives expiation for it all." Therefore, when a sinner, by the Holy Spirit, receives Christ into his heart he receives righteousness into his heart. Nor is this all. He receives also whatsoever Christ is over and above. He receives wisdom, strength, sanctification, and redemption. Receiving Christ as *righteousness* he is freed from guilt and condemnation; receiving Christ as *wisdom* he is delivered from ignorance; receiving Christ as *strength* he is restored from weakness; receiving Christ as *sanctification* he is saved from unholiness; receiving Christ as *redemption* he is rescued from eternal bondage; receiving Christ the Light, darkness is dispelled from his soul, his prayer, "**Shew me Thy glory,**" is answered, and "out of darkness he is brought into God's marvellous light"; receiving Christ **the Life,** *death* is abolished; receiving Christ **the Word,** the Expounder, all the treasures of wisdom and knowledge are laid open before him; receiving Christ **the true God,** he finds again in Him God —the Father Whom he had lost. Daily *beholding* Christ in the *Word,* daily *receiving* Christ in the *heart,* daily *reflecting* Christ in the *life,* all in believing *obedience* to the Gospel.

A. M'K.

HOME—WILL YOU BE THERE?

HOW delightful a place "**Home**" is! Alas! for the poor creature who has not a spot on earth, nor a place with God for eternity, which can be called "**Home**." In God's order every creature, even of the minutest and humblest kind, has a **Home**. In that beautiful Psalm of Creation and Providence, every creature has his fit dwelling-place. "The fowls of heaven have their *habitation*, and sing amongst the branches." The cedars "where the birds make their *nests;* as for the stork, the fir-tree is her *house*." High hills for wild goats, rocks for conies, lairs in the forest for beasts of prey, and the sea "is full of things creeping innumerable, both small and great" (Psa. 104. 25). So man has his various kinds of dwellings, according to his heritage—the ice huts of the Esquimo, the skin wigwam of the Indian, the palm-leaf covering of the African, and the wood chatels of the Norwegian and Swiss. Then the civilised of the earth have their palaces, villas, and cottages. But for you the great point is, not the building but the atmosphere, the life which makes any place a home, and that is LOVE. The Lord, when He speaks of the place where all His loved and redeemed ones shall be, speaks of parental love: "**My Father's House**" (John 14. 2), absence of sorrow (Rev. 21. 4), fulness of joy (Psalm 16. 11), and rest (Heb. 4. 9). Now, I should like so to describe **God's Home** as to make you not rest until you are *sure* that you will "enter in." First it is

HEAVENLY.

Every earthly household has to be divided up by the members scattering, change of fortune, or death. Sin and separation work awful havoc; but God's Home is far above the mists and clouds of sin—"away in the heavens high," the inheritance incorruptible and undefiled, reserved in the *heavens*. Then it is an

OFFERED

Home for *every one that believeth in Jesus*. In Luke 14. we read of the Lord longing that His house might be *filled*, and I am glad to tell you that the door is *still open*, and that it is not overcrowded. "Yet there is room." Recently in Edinburgh, when a celebrated musician was to perform in the Music Hall, it was publicly announced that there was *no room* for anyone else. Hundreds were disappointed. God grant that you won't be disappointed for ever in not securing a place with Christ. Do not miss the

MANY-MANSIONED

House which Christ told His own about when ready to leave them. Our idea of a mansion is a stately and magnificent edifice; but the Bible meaning is more simple, and speaks of comfortable "resting-places." Possibly the Lord referred to the temples of Solomon and Ezekiel, where were made within the walls "chambers" for the priests in their service (1 Kings 6. 5, 6; Ezekiel 41. 8-10). There is rest for the weary sinner in Jesus now, rest for the wearied disciples by-and-bye, and the rest is like the place—

ETERNAL.

It is part of the inheritance provided for those that love God (Jas. 2. 5), and an eternal inheritance (Heb. 9. 15). Now, the great question is, **What is my title to be there?** It is not my goodness, for I have none, nor my works, because it is "not of works, lest any one should boast," neither can it be entered by a born sinner, for "anything that defileth cannot enter it." I must be born of God for it, cleansed from my sins by the blood of Christ, and sanctified by the Holy Spirit before I can be fit for sharing the inheritance of the saints on high.

WE all like to be happy, and strive after being so, but listen and look while I write other four things that you will find in Heaven. What shall I write after the letter H?

HAPPINESS

There are no blighted hopes there, no rain to stop a holiday, no headaches, toothaches, no heartaches. Here, the merry laugh oft ends in the choking sob, and the sunny morning is succeeded by darkness and death. All is pure, holy joy and melody above. There will be found the

ONLY TRUE GOD,

known and revealed in the face of Jesus Christ. The Father will rest in His love, glory shall dwell, and every question shall be answered. O how children love music and singing. Give me a word beginning with M to write in here!

MELODY.

Blessed strains shall ravish our ears. No silent worshippers there, with sealed lips, hanging their heads like bulrushes. We are told that "every one of them had a harp and a bowl of odours." "Harps of God" One word remains, and that is

ENDEARMENT,

which briefly means love known, love expressed, love enjoyed, and love abiding. Every blood-redeemed child can say, "Nothing for me remains—nothing but love." **Come early,** for brief are the days ere the Master of the house arise and shut the door. T.R.D

THE HEART BY NATURE.

THERE are five things about the heart that we will look at, one by one. First, it is

HARD (Mark 6. 52).

Out on the broad Atlantic, in the early summer, are to be found great icebergs, in size like floating mountains. These icebergs, which have broken away from their northern home, are the terror of mariners. If a steamship should run up against one of them at full speed it would go to the bottom of the sea, and no one would be left to tell the tale. Yet these great mountains of ice, not so long ago, were liquid, just like the water in which they float. The frost has made the water into an ice-rock that threatens danger to every vessel that comes near it, and with death to every one on board.

The chilling frosts of sin have hardened the human heart. "Take heed," said Paul, "lest any of you be **hardened** through the deceitfulness of sin" (Heb. 3. 13). A sin-hardened heart is a dangerous thing, for "sin, when it is finished, bringeth forth death" (Jas. 1. 15). Hardness of heart grieved the Saviour, for we read that He was "grieved for the **hardness** of their hearts" (Mark 3. 5). *Beware of a hard heart.*

Our second point is that the heart is

EVIL (Gen. 6. 5).

There are a great many evils that people are dreadfully afraid of. Many live in dread of epidemics. Plagues like the cholera, or small pox, or scarlet fever, or diphtheria nearly frighten some people out of their wits, and no small wonder, for they make dreadful inroads on human life. Then people are afraid of poverty. The idea of dying in the poorhouse is, to some people, the ill of ills. Then some are afraid of bad neighbours; but worse than pestilence, and poverty, and profane neighbours is "an **evil** heart of unbelief," for an evil heart of unbelief leads men away from the living God (Heb. 3. 12). "Out of the heart," says Jesus "proceed evil thoughts" (Mark 7. 21), and the reason why they proceed out of it is because they are produced in it. The heart is their birthplace. God's Word says, "Wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee" (Jeremiah 4. 14). *Beware of an evil heart.*

The third point is that the heart is

ARTFUL (Jer. 17. 9).

You will not find this word in the Bible, but you will find one that possesses much the same meaning. That word is "**deceitful.**" (See Jer. 17. 9). An artful person is a deceitful person. When a boy at school looks over the shoulder of a smaller boy in a stealthy way and copies his lessons in arithmetic, that boy is doing an artful thing; and when he carries it up to the master and presents it as his own, he is doing a deceitful thing. Artfulness gets different names. Sometimes it is called cleverness when it should be called dishonesty, or when it should be called meanness. Sometimes it is called wisdom. Pharaoh said, "Come on, and let us deal *wisely*" (Exodus 1. 10), when he was really meaning to deal artfully and cunningly. Satan was artful, when he beguiled Eve. Gehazi was artful when he got Naaman's silver (2 Kings 5), but he suffered for it. *Beware of an artful heart.*

Our fourth point is that the heart is

REBELLIOUS (Jer. 5. 23).

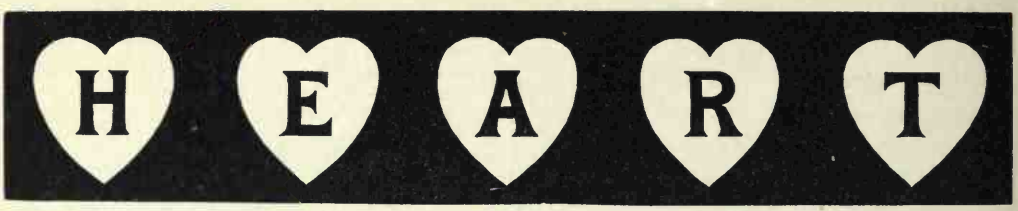
Eve rebelled when she believed Satan, took the forbidden fruit, and rejected God's word. The children of Israel rebelled when they refused to go straight into the promised land at God's word of command. Korah, Dathan, and Abiram rebelled against God's arrangements. It went ill with Eve; it went ill with the children of Israel; and it went ill with Korah, Dathan, and Abiram, because of their rebellion. A hundred and fifty years ago, there was a rebellion in this country. "Bonnie Charlie," as he was called in song, planted the standard of revolt and rebelled against the reigning power. But his rebellion ended in sad disaster. Your heart and mine have rebelled against God, and that is worse than any of the above rebellions. Says Isaiah (ch. 63. 10), "They **rebelled** and vexed His Holy Spirit, therefore **He** was turned to be their enemy."

Beware of a rebellious heart.

Our last point is that the heart is

THANKLESS (Rom. 1. 21).

Paul, in speaking of the Gentiles, says that they were not thankful, and that "their foolish heart was darkened." A thankless heart is a foolish heart. A great many people live in Grumble Street, and away down in Thankless Alley. God never does anything to please them. They are always grumbling about their hard lot, and never thank God for the gift of His Son (John 3. 16). *Beware of a thankless heart.* J.C.



GRACE means free unmerited favour, the giving of something where nothing is deserved. In examinations when a scholar succeeds with his lessons and obtains a prize or a card of merit it is granted because of the *merit* he has shown; but scholars who fail get nothing! They deserve nothing, so they get nothing. We have all by nature failed, and come short of God's glory, so we deserve nothing, but God comes in GRACE to change our hard and stony hearts. He comes to do for us what we do not deserve, because He might justly have allowed us to retain our hard hearts and perish; but "the grace of God that bringeth salvation hath appeared" (Tit. 2. 11).

1. The heart by grace is an

HONEST HEART.

Jesus says, speaking of the fruitful-ground hearers, "That on the good ground are they which in an HONEST and good heart, having heard the word, keep it, and bring forth fruit with patience" (Lu. 8. 15). By nature the heart is *hard* and *dishonest*. It is the grace of God that makes it *good* and *honest*. People with dishonest hearts deal deceitfully with the Word of God, and pick quarrels with it. The *honest heart* receives it, believes it, and finds no fault with it. It is "with the heart man believeth unto righteousness" (Rom. 10. 10), and an *honest heart* makes an honest life, for as a man thinketh in his heart so is he (Prov. 23. 7).

2. The heart by grace is an

ENLIGHTENED HEART.

The heart by nature is dark. Grace *enlightens* the heart, "For God who commanded the light to shine out of darkness hath *shined* in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4. 6). Every person who has had the experience of the inshining of this heavenly light, whether old or young, can say, "The darkness is past, and the *true light now shineth*" (1 John 2. 8). Long ago there used to be wreckers who lived around the coasts of our country, wicked men, who hung out false lights on stormy nights to lure vessels to destruction. The sailors seeing the lights, if storm-tossed, made for the shore, thinking there was a harbour of safety at hand, only to find themselves run on the rocks. Then the wreckers set to work to pillage and steal away the cargo of the wrecked vessel. The devil has hung up *false lights* to mislead souls and drown them in perdition. There is only one *true light*, the light of the gospel, and when it shines into the heart and is followed, the soul cannot be led astray. Jesus says, "I am the light of the world (John 8. 12).

3 The heart by grace is an

AWAKENED HEART.

God's Word says, "Awake thou that sleepest" (Eph. 5. 14), but it is very hard to awaken some people out of their sinful and sleepy state, harder indeed than to awaken some folks out of their sleep in the morning, and you know how hard that is some times, for some, when they are called in the morning, simply give a turn in the bed from one side to the other, and just lie still, as sound asleep as before The heart that is asleep in sin is in great danger. To illustrate, you remember that when Sisera was asleep, Jael "smote the nail into his temples" (Jud. 4. 21), so that he never awakened out of his sleep; and while Saul slept "David took the spear and the cruse of water from his bolster" (1 Sam. 26. 12), and might have taken his life as well if he had been so minded. Then in the parable we are told that it was "while men slept the enemy came and sowed tares among the wheat" (Matt. 13. 25). Seek to get rid of a sinful, sleepy heart, because it is a source of great danger One in the book of Canticles says, "I sleep but my *heart waketh*" (Song of Sol. 5. 2). It is a hopeful sign when the heart begins to awake. The whole life will soon get thoroughly "shook" up when the heart is properly awakened, and there is nothing so well fitted for waking it up as the story of God's love to poor sinners, and of how Jesus came to save us "from sin, and death, and hell."

4. The heart by grace is a

REJOICING HEART.

Said David, "The statutes of the Lord are right, *rejoicing the heart*" (Psa. 19. 8). When Jesus went into the house of Zaccheus it is said that Zaccheus "received Him *joyfully*" (Lu. 19. 6). When the Ethiopian Eunuch got his eyes opened "he went on his way *rejoicing*" (Acts 8. 39); when the Philippian jailor was saved he "*rejoiced*, believing in God with all his house" (Ac. 16. 34), and Peter, speaking in his first epistle to the believers then (and his words apply to believing hearts now), says, "Whom, having not seen, ye love, in whom, though now ye see him not, yet believing, ye *rejoice* with *joy* unspeakable and full of glory" (1 Peter 1. 8).

5. The heart by grace is a

TRUSTING HEART.

In the 28th Psalm and 7th verse, the words are written, "The Lord is my strength and my shield my heart *trusted* in Him and I am helped!" There is no room left to tell you about how God helps those who trust Him, but if you TRUST HIM with your heart you will soon find it all out for yourself.

"Only trust Him, only trust Him,
Only trust Him NOW.
He will save you, He will save you,
He will save you now."

"Behold, God is my *salvation*; I will *trust* and not be afraid" (Isa. 12. 2). J. C.

THE LAMBS OF THE BIBLE.

CHILDREN love lambs, and they are lovable creatures, so innocent-looking and so timid. Pet lambs, however, get very forward, just like petted children. The kind of lambs I wish to talk about are remarkable in one thing, they are

DEFENCELESS.

That is, they are not able to bite like dogs, scratch like cats, sting like wasps, or devour like lions. God has not endowed them with fangs or claws, horns or stings. They are trustful and weak, easily frightened and helpless. A shepherd lad once told a proud king about just such a lamb, that a lion came and carried away in his mouth. I think I hear it bleat so piteously as the cruel brute lifts it up by the soft fleece. Its mother would fain help, but could not. However, help was at hand, and it was

DELIVERED

out of the mouth of the lion. A watchful and brave boy was near. "Now he was ruddy (a fine healthy glow on his face, because he lived in the open air, not white-faced like some city boys), withal of a beautiful countenance, and goodly to look to" (1 Sam. 26. 12). Can you guess who he was? David! David, to be sure; but the secret of David's bravery was that he trusted in the *Living God*. He tells us so in his own words: "The Lord that delivered ME out of the paw of the lion." Now, then, can you confess to the Lord saving you out of the paw of the roaring lion, your adversary the devil. Can you look back on a time in your life when you knew you were in the power of the devouring lion, and were saved by the Good Shepherd? Have you been turned "from the power of Satan to God"? (Acts 26. 18).

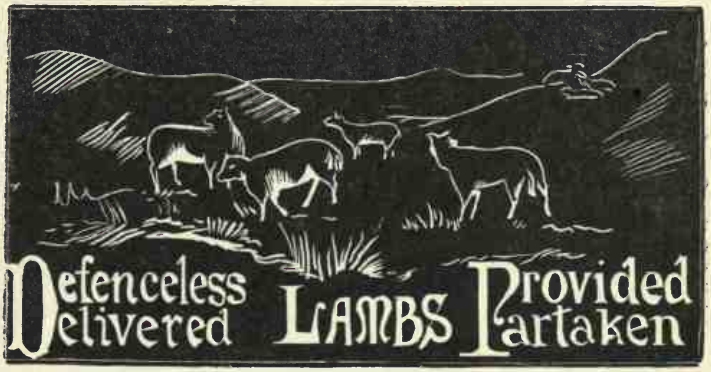
Mark you, unbeliever, Satan has you firm in his grasp, and will lead you off to his pit forever unless the Lord Himself deliver you. "He is able to save to the uttermost." This reminds me of a beautiful reply a little girl gave to her father. She said she would like to go to heaven. Her father told her none could go there unless they were *perfect*, and that she had many faults. She wept sore at the thought of her helplessness, but at last cried, "Jesus is able to save me."

Naming that glorious Deliverer brings me to the next point: What is the first word beginning with the letter A? "APPOINTED." Yes. Let us now use the word lamb in a figurative way, and apply it, as the Spirit of God often does, to Christ, called the Lamb of God who taketh away the sin of the world.

THE LAMB PROVIDED BY GOD.

would be a profitable exercise for you to search out all the texts describing Jesus as the Lamb. He was the Lamb of God's appointment, marked out, and, as the Passover victim, was set apart four days to show that it was perfect, so Jesus walked about, God's Holy One, in this sinful world that all might see His suitability—harmless—"because he hath done no violence;" guileless—"neither was any deceit in His mouth" (Isaiah 53. 9). "Yet it pleased the Lord to bruise Him; He made His soul an offering for sin (Isaiah 53. 10). The Lord Himself *provided* a Lamb for a burnt-offering.

"Oh," you cry, "this is all true; I have heard it over and over again." So much the worse for you, dear young friend, if you have not APPROPRIATED Christ as the Lamb offered for you. That Jesus has died, you can honestly confess—"for me, *even me*." Here is the *saving* portion—*accept* Christ. "Except," said Jesus, "ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." This means that in your soul-hunger you must feed of the Lamb roast with fire, and in your soul-thirst receive the blood of Jesus as your only salvation. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day" (John 6. 54).



To make it plain, suppose a table covered with delightful food and refreshing drinks, and you are told it is all for you, two things are necessary before you can be benefitted. You must feel your need of them; then you must be sure they are intended for you and you have a title to take. These points settled, you appropriate,

PARTAKE,

and live. So with the Gospel—the feast is spread, you need it, God provides it, faith receives it. Jesus is God's Lamb of sacrifice—the only one. Appropriate Him, and you will be saved. Refuse, neglect Him, and you must perish for ever. "Behold the Lamb of God." T. R. D

LAMB. AN ACROSTIC LESSON.

LOWLY, - The Lamb of God, - John 1. 29
Chosen to become the humbled Jesus.

ATONING, - Brought as a lamb, &c., Isa. 53. 7
The lamb must be killed.

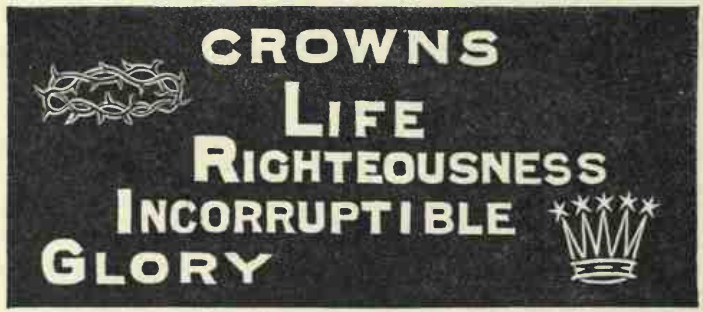
MAJESTIC, In the midst of the throne, Rev. 5. 6
Christ in Resurrection, glorified.

BANISHING, Wrath of the Lamb, - Rev. 6. 15-17
If grace rejected, must have judgement. J. W. J

FOUR CROWNS FOR ALL.

WE all know that Crowns are for kings or queens, and also that they may have more than one Crown, but perhaps no boy or girl ever imagined for a moment that they could ever hope to receive a Crown; if so, you will read this eagerly, for I am going to tell you how you *can* obtain a Crown, and not one only, but many, even four.

First let me tell you the most wonderful Crown I have ever heard of. Let us go back in memory many hundreds of years ago, and here we find a great multitude assembled. All kinds of people are present; rich and poor, high and low, soldiers, officers, lawyers, doctors, priests, and I suppose almost every person in the place. Some great event seems to be going to take place, there is so much excitement. In the midst of this vast crowd stands the Man who seemingly is the cause of all this excitement. He is dressed in a *purple* robe, the Eastern symbol of *Royalty*, and on His head there is the Crown. As He comes forth, the air is rent with the cry, "Hail! King of the Jews," and they bow before Him. But see! a hand is uplifted, and it strikes this King; behold, it is a mockery. The Man is the Man Christ Jesus, and the Crown is the **Crown of thorns**, and see where the thorns pierce His brow the blood comes forth and trickles down His face. This is the Crown the world gave to the Son of God.



We must learn what that cross meant for us—the guilt, the sin, was ours, the punishment also was ours, for God says, "The wages of sin is death;" but the Lord Jesus bore the punishment, and so God can say the "gift of God is eternal life" (Rom. 6. 23). If you have learned that the Lord Jesus suffered in your place, and that, because of that death, God has given you the gift of life, then the Crowns are for you also. Note, then, that the gift is free; we can do nothing to gain salvation, but to take it. The Crowns, however, are *rewards;* they are what we are to strive for.

The first Crown is mentioned in 1 Cor. 9 25.

THE INCORRUPTIBLE CROWN.

The Apostle Paul says that the people of this world strive after things that are quickly to pass away,—men work to make money and to accumulate gold, and then it either leaves them, or they have to leave it. We who are Christians have something far better to strive for; we are to lay up treasures in heaven. We are to live for Jesus here, to be true and faithful servants, and let us remember that there is a wonderful book of remembrance kept in heaven, where all our actions are recorded. If, when that book has been opened, and we find our lives have been spent for ourselves, and not for Him who died for us, then there will be no incorruptible Crown for us. If, on the other hand, through God's grace we have lived for Him, then shall He give us this Crown, which shall never wither, and which will last for ever.

Then we come to the second Crown (2 Tim. 4. 8),

THE CROWN OF RIGHTEOUSNESS.

This Crown is promised to those who are found waiting and watching for the Lord's appearing. You know the story of the Ten Virgins, the five wise and five foolish. The five wise went into the marriage feast, but I am afraid they would receive no Crown of righteousness. Why? Because they were not watching for the Bridegroom's coming; they were fast asleep. When we rise each morning the thought should be, "Perhaps the Lord will come to-day." We should be watching for His return (Luke 12. 37). Now we come to the third Crown (Jas. 1. 12; Rev. 2. 10), which is the

CROWN OF LIFE.

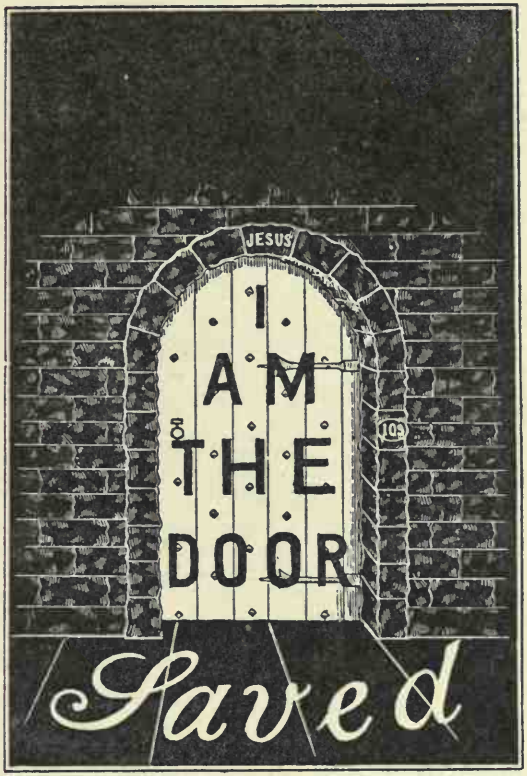
This Crown is promised to those who are faithful unto death; those who have been sorely tempted, but have come out victorious; those who have passed through the fire, and whose faith has been put to the greatest possible tests. If we think of those who went to death gladly, rather than dishonour their Lord—of Stephen, the first martyr; of Peter, whom we are told was crucified with his head downwards; of Paul himself, and of hundreds, yea thousands more, who have loved the Lord better than their own lives, and who are willing to give up even their lives when the call came. Let us take courage, and drawing our strength from Him, let us be faithful unto death, or until He come, and for us shall there be a Crown of Life, which the Lord has promised to those that love Him. We come now to the fourth and last Crown (1 Peter 5. 4),

THE CROWN OF GLORY.

This is a Crown which is given to those who walk so near to the Master that they become examples for others, those who are really great—as the Lord has told us they should be—because most like servants. Let him who is greatest be as he who doth serve (Luke 22. 26, 27). We are to strive or work, not for the crowns, not for rewards, but because we love Him, and because we can hardly help living for Him and serving Him. Then the rewards and Crowns will come all right. E. M. D.

A MOST WONDERFUL DOOR.

I SEE a good many little ones here to-night, so will try and be simple, so simple that we may all leave with the lesson on our finger-ends. Let me see. How many fingers have I got? "Five, five, five." What is that? "A thumb." Well, if that is a thumb how can I have *five* fingers? You smile, but I am not sure if that is not a problem which your father could *not* solve. Try him. My text to-night has *four* letters, and is a peculiar one—1 letter for word one; 2 letters for word two; 3 letters for word three, and 4 letters for word four. What is the text? I A-M T-H-E D-O-O-R. Now, I'll try and draw a door on the blackboard. (Of course you could draw a better one.) The first thing a postman looks for when he has a letter is —*the number*. Hence I put the number on the door (109) in regular Glasgow style, for the words are found in John 10. 9. Then the postman looks for—*the name*. You know the name of this Door—JESUS. I'll put it on the chief stone of the arch.



This brings us to our first word, which I write on the door.

I—the *least* letter of the alphabet; how simply said, how easily known, that single little stroke. Yet sometimes how big it gets, how *wide* when some speakers use it, you can scarcely see past the I. To illustrate who is the I now spoken of, let me give you a puzzle picture. It hangs on the Royal Academy wall, London. Hundreds gaze at it and linger over it. Three things specially were on it—(1) a lion, (2) a lamb, (3) a man. Now, you put bricks together, and parts of maps together; but who can put this picture together? Where was the lion? Of course, standing with head erect and tail outstretched; you couldn't think of him in any other form. No, no; he was lying stretched on the ground—dead. Where was the lamb? You can't guess. Standing: trembling: bleating: but alive. Where was the man? See, he lies stiff, cold, and dead, a dagger in his hand, blood flowing from his breast. What is the tale? The hungry lion had endeavoured to devour the little lamb; the shepherd had faced him, fought with him, plunged his dagger into the lion's heart, but, just as the lion fell dead, with his mighty claw he laid bare the breast of the shepherd. Satan is the lion, Jesus is the shepherd. Little Tommy here, little Peggy there, and I are the sheep, and John 10. says "the Good Shepherd gives His life for the sheep."

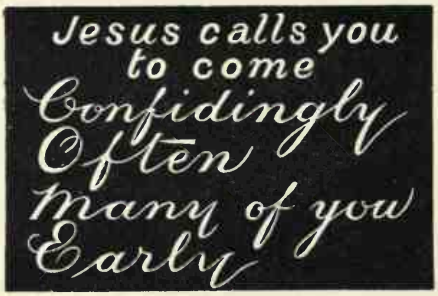
Now you see who the I is; next we draw **A-M.** What does A-M spell?—Am. What does AM mean? Does it mean I WAS? If that had been so, little Paul might have been saved, or John Wesley, who lived a hundred years ago, or your grandmother when she was a girl! Does it mean I WILL BE? Though that is better than *was*, it would not do us much good to know that Jesus will be the Door during the millennium. Hush, lend me your ear and I'll tell you what it means. Am means NOW. You can enter the Door NOW.

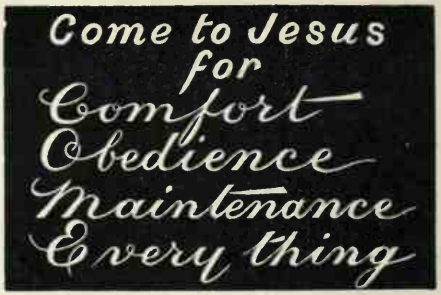
T-H-E — the commonest word in the English language. You shall teach yourselves what it means. What is this? (holding out my watch.) "*A* watch," all voices. Are you sure? What is it? "*A* watch." What is that? (pointing to the clock on wall.) "*The* clock," all shout. You say this is a watch because the teachers all have watches, and some of those big boys may have "Waterburys" or "Viaducts"; and, if I said mine was *the* watch, you would pull out yours and say, "I have one as well," or "as good," or "a better one." But we say that is *the* clock, without any fear of someone pulling a clock out from his pocket. So we mean ONE, and Jesus is the only one Door to Heaven. "Neither is there salvation in any other." If ever you enter Heaven, you must enter by that Door.

Now for four letters—**D-O-O-R.** What is the peculiar thing about *all* doors? They have *two* sides—an inside and an outside. As all of us are either inside or outside the door of this hall, so all of us are now inside or outside the door to Heaven. Which are you? Then most doors shut; and the day will come when something else will be written on this door—"The door was shut."

I—that is the Lord Jesus; **AM**—that is now: **THE**—that is only one way; **DOOR**—that is a free, simple, and easy way—no charge for admittance. On the pavement let me draw the grand result. **SAVED.** Five fingers. Ah, it takes all your hand to grasp that blessing. "Oh, enter now." HyP.

"COME UNTO ME."—A BLACKBOARD LESSON.





"And they brought unto Him also infants, little children, young children, that He would touch them, put His hands on them, and pray; but when His disciples saw it, they rebuked them and those that brought them. But when Jesus saw it He was *much displ ased*, and said unto them—*called them* and said—Suffer the little children to come unto Me, and forbid them not to come unto Me, for of such is the kingdom of heaven. And He took them up in His arms, and put His hands upon them, and blessed them; He laid His hands on them, and departed hence."

HERE I have given a complete account of this affecting and attractive scene of the Lord Jesus and the children. Though in heavenly glory now, He is as full of love and blessing for all children as ever. Notice what they are called—"infants," "little children," and "young children." Babies in arms, lisping toddlers of two and three years, and bigger boys and girls, called "young," who could both walk and talk. All were tainted with sin, yet loved by the Lord, so as to be purged, blessed, and saved. Now, please note well the words in Luke 18. 16, "Jesus called them unto Him." The youngsters were beckoned and invited to His blessed side, to His arms and His heart. The great and saving question for each to-day is, "*Have I come?*" This I will answer by an acrostic of **COME** on the blackboard. First, then, trust Him

CONFIDINGLY.

Just as you would rest your head upon your mother's bosom, and nestling close to her, say, "Oh, mother dear, I *can't* help loving you, because I know you love me so." Do you know what the Lord once said about His love? Just read Isa. 49. 14-16.

OFTEN.

Now, some folk have the notion that they have to come to Jesus *once* for all. But alas! for them, they are taken up with something they say happened between them and Christ some time ago, and are often very low down in their love. I want you all to be living, gushing, moving, working, praising, **O and O** believers. Christ speaks always in the *present tense*. Not he that *came*, believed, ate, or drank; but "he that *cometh*," "*believeth*," "eateth," and "drinketh of the water that I shall give, shall never thirst." Oh! come every day and every hour—in joy and grief, in sickness and health, in weakness and ignorance, with little love, and feeble trust. Come *often* to Jesus.

Now for **M**. I own I find a difficulty here. I would like to write "All," but I have put—Come

MANY OF YOU.

This is delightful, because it is literal, and the language of the Bible. "*Many* are called." "He gave His life a ransom for *many*." "My blood shed for *many*." So make up your mind this moment to come, and lest you delay till you are older and colder, I write—Come

EARLY.

If you went to a treat, or to see a circus, or a procession, you would be sure to go *early*, so as to get a good seat and a close view. So I say earnestly, "*Come early* to Christ." Youth is the best time. Missing Christ, you miss the love and company of the best, wisest, and most beautiful Person. So I say again,

* * * "COME EARLY." * * *

In conclusion, I will write another acrostic of what you are to come to Jesus for,

COMFORT,

because there is no real rest on earth for a weary heart.

OBEDIENCE,

for He only can give you the love and will to obey His holy will, and encourage you in it.

MAINTENANCE.

This means His keeping power, His strong hand holding His weak sheep, His priestly intercessions supporting the smallest of His loved ones. In conclusion, come to Christ for

EVERYTHING.

All good for earth in time, for glory and eternity hereafter. Let your true confession be—

Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, *all* I need in Thee to find;
O, Lamb of God, I come!

T. R. D

THE GOOD SHEPHERD.

IN John 10. 11 we find these words: "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." There is a good deal in the Bible about shepherds. We read in Luke 2 about some who were watching their flocks by night when an angel came and told them about Jesus being born in the City of David; and you all will have heard the story of David, who risked his life to save one of his little lambs. He was a very kind shepherd indeed, for he might have thought that it would be better to let his lamb be killed by the lion and the bear than to risk his own life saving it; but although he was so kind it is not he who says, "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." I think you all know who said it. If you take your Bibles and turn to Isaiah 40 you will find this verse a little bit down the chapter: "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom;" and in Mark 10 you will read of One who took the little children up in His arms and blessed them. It was Jesus! The One of whom Isaiah prophesied, and who blessed the little children while He was on earth, is the same Jesus who said, "I am the Good Shepherd." I wonder if He is your Shepherd. Now we will take the letters of the word. What is the first letter? **S**. That tells us what the Good Shepherd does:

SEEKS and SAVES

lost sheep. "The Son of Man is come to seek and to save that which was lost." If we had not been lost we would not have needed to be saved; but God says, "*All* we like sheep have gone astray." "There is none that doeth good; *no, not one.*"

We never heard of a lost sheep finding its way back to the fold itself: the shepherd has to search for it; so Jesus had to leave His bright home above and come down into this sinful world and die before one of His sheep could be found.

The next three letters describe the condition of the sheep before the Good Shepherd finds it. **H** for

HELPLESS.

That is without power in itself, and so utterly helpless. We cannot do anything to save ourselves, and we do not need to do anything, for all the work has been done by Jesus, and we have only to trust Him. "While we were yet without strength, in due time Christ died for the ungodly" (Romans 5. 6). Next comes **E** for

ERRING.

Perhaps some of you do not know what this means, but it is just going astray, doing wrong things; and the verse we have already referred to says, "All we like sheep have gone *astray;* we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53. 6). It was sinners Jesus came to save, so being one of those who have gone astray, you can claim the last part of the verse, and say, "The Lord hath laid on Him MY iniquity." And if you believe on Jesus who bore *your sins*, then you are saved.

The next letter is **P**, for

PERISHING.

Jesus said, "I give unto My sheep eternal life, and they shall never perish," but those who won't have Jesus as their own Saviour will perish for ever, for "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4. 12). I hope all who read these lines will be among those of whom He says, "They shall *never* perish."

The fifth letter is **H**. It tells us where Jesus is taking His sheep and lambs:

HOME.

What a sweet word that is! How nice it is, if we are out on some cold, dark night, to get home. We read in Luke 15: "When he cometh *home* he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost." He never laid it down in the wilderness, but carried it all the way, so Jesus is able to take every one home who trusts Him.

In the answer to the next letter we find the home is

ETERNAL.

We nearly all have some place on earth we call home, but some day we must leave this world, and it is comforting to know that Jesus has prepared for all who believe on Him an Eternal Home in heaven.

Then the seventh letter is **R**, which stands for

REJOICETH.

As we have seen already, when the shepherd got his sheep home, he rejoiced because he had found his sheep which was lost, so when one sinner on earth repents there is joy in heaven over him.

Now we come to the last letter, **D**. In Psalm 23. 6 we get the answer, "Surely goodness and mercy shall follow me all the days of my life, and I will

DWELL

in the house of the Lord for ever." What a grand climax! Poor, helpless, erring, and perishing sheep, found by the Good Shepherd, rejoiced over in heaven, and carried home to dwell for ever with the One who sought and found them. J. H. B.

THE JOURNEY OF LIFE.

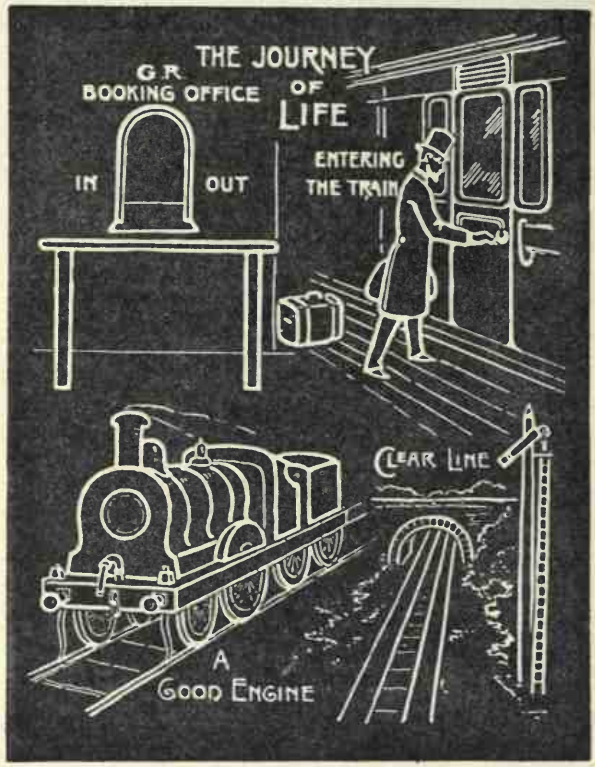
WHERE is the boy and girl who does not look forward to a railway journey? I think it would be difficult to find one. The announcement that father is to take you to some distant place is usually met by great anticipations. The day comes, the bags are packed, and away to the railway station you go.

The first thing your father does is to make for **the booking office**, where he obtains the necessary tickets. Having arrived at the platform where the train is waiting, you get in, the guard blows the whistle, the signal for starting, the engine begins to puff, puff, the great wheel revolves, and soon the train is flying along at forty, fifty, or sixty miles an hour. Yes, the things necessary for the journey are —(1) a ticket; (2) a good engine; (3) a clear line.

Life is a journey. We are all journeying to somewhere. We shall only pass this way once. Have you

A TICKET?

It's most unwise to be without one. I have known people travelling without a ticket, who, having arrived at their destination, had been brought before the magistrate and punished. Get your ticket for heaven. There are few, I believe, who do not want to get there. Many desire it, and think they are on the way, but are under a great delusion. They have no ticket, or if they have, it is a counterfeit, and will not be accepted at the other end. We know many such. They tell us there are many ways, but they all lead to the same place. Their tickets are mere imitation, and can be detected. Let me warn you against these bogus companies. There's the ceremonial company, which says the way to heaven is by forms and ceremonies, by bowings and crossings, and holy water and vestments, and other idolations and imaginings. Then there are various "good work" companies. Their ticket is "do good" and "be good." None of these ways lead to heaven The only way is *via* Calvary. Faith is the ticket.



"Therefore it is of faith that it might be by grace" (Rom. 4. 16). "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10. 17).

Note next, a necessary part of the train :

A GOOD ENGINE.

Should the engine gave way the train is stopped The whole machinery must be in perfect working order. The power is in the engine for driving the train, and without this power there can be no progress. So it is in the journey to the heavenly city. God supplies the power in the Person of the Holy Spirit. The Lord Jesus, when He was about to depart, said, "I will pray the Father, and He shall give you another Comforter,.. even the Spirit of Truth" (John 14. 16). "He will guide you into all truth" (John 16. 13). God will bring the Gospel train safely to its destination along the track of truth. He is perfect, and cannot fail.

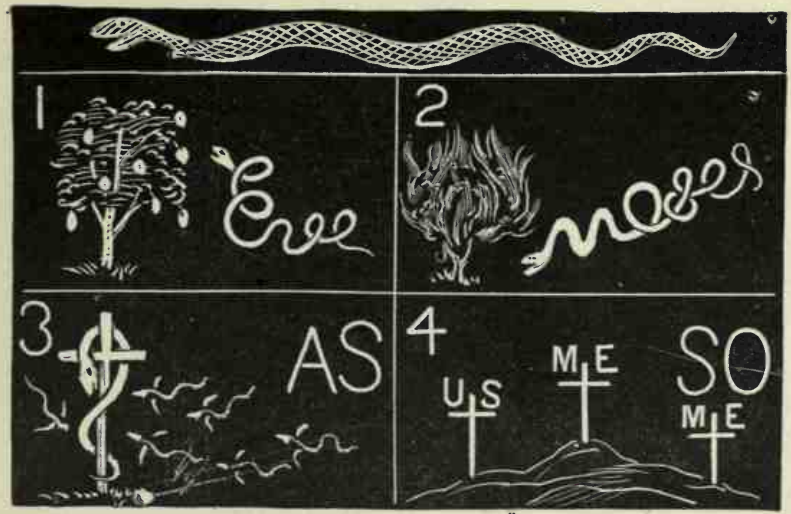
How many accidents have happened because the train had not

A CLEAR LINE.

You want it clear to travel in safety. Obstructions will sometimes end in grave disasters, and wicked men have been known to wreck trains laden with people by putting obstacles in the way of them. This is just what the devil seeks to do. He would wreck lives. As the Scripture declares, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5. 8). Sin has been strewn along the pathway of life by Satan. The human family have been ruined by the devil, but Christ has "put away sin by the sacrifice of Himself." He has cleared the line. The way has been opened. He Himself is the way, the truth, and the life.

Have you **boarded the Gospel train?** If not, get in at once. Faith in the Lord Jesus Christ will ensure you a safe journey among the difficult paths of life, so full of pit-falls. He has promised to take us safely to the celestial city, and has obtained an abundant entrance for all who put their trust in Him and serve Him. B T.

FOUR SERPENT SCENES.



THE blackboard being ready, and all attention this way, we will divide it into squares—1. 2. 3. 4, leaving a space at the top for the picture of our subject. Now, that is *something* like —? **A serpent** from all parts of the hall. Quite right, and we want to draw your attention to four serpent scenes.

Square 1. We draw a tree. Where did the first tree grow? In the garden of Eden. Yes. Thus God showed His kindness to the very first man and woman, by giving them, not a field, or a farm, but *a garden* full of flowers and fruit all to themselves. Only one part of that garden did God reserve for Himself, "the tree *in the MIDST*" (God must always be *in the midst*, and if not there, *outside*). The Devil did not like Adam and Eve giving God His true place, so one day that happy pair was joined by a third party in the form of ——? **A serpent**, and that serpent first gained Eve's *ear* to hear, then her *mouth* to speak, then her *eyes* to look, then her *heart* to desire, then her *feet* to draw near, then her *hands* to take, and then *her whole body*. She tempted the man, and thus both fell. Ah! boys and girls, take care of the Devil's wiles. Bit by bit he seeks to tempt and allure, till he "destroys both soul and body" at last.

Our first scene (**Gen. iii.**), then, is a tree, a serpent, and a scene of sin.

Square 2. This time it is a little tree, for that **is a bush.** You must know the story! Moses, the man who was delivered himself from the river (Ex. ii.) of death, the man who delivered his brother from the Egyptian (Ex. ii.) (wasn't that kind), the man who delivered seven maids from the cruel shepherds (and, in return, got one for his wife), is minding some sheep in the desert, and sees *a bush on fire*. He looks, wanders away, and returns, but still it is on fire; leaves it again, and returns, but "it is not consumed." No wild men or naughty boys being near to "pile on wood," he says, "I will turn aside and see this great sight; a burning bush and yet not consum'd. Drawing near, "*out of the MIDST*" of the bush he *hears the voice*, and feels himself *alone with God*. What a solemn position to be in. But, without delay, he answers, "Here am I." Dear children, if ever God speaks personally to you by His Holy Spirit treat it not lightly, obey the call. Jehovah wants to make him "a deliverer" once more, but the undertaking seems too great, and he pleads "slowness of speech." God didn't want a *speaker*, he wanted a *doer*; and it's the same to-day, because many cannot *speak*, they never *do* anything. Now God says to Moses, What is that in thine hand? Why, a dead old stick (perhaps the one he had used for years among his sheep). What use is it? Cast it down upon the ground. He heard, believed, obeyed, and it became **a serpent.** Moses is afraid and flees. But, hark! God tests him now, "Put forth thine hand and take it by the tail." A hissing, twisting, stinging serpent; yet Moses hears, believes, obeys, and it becomes a rod again. So much for the God he has to do with—"He can kill and make alive." So much for *outside* influences—nothing but danger and death, yet God can deliver. What about the *inside* of Moses? "Put now thine hand into thy bosom" (thine own bosom). He did so, and it became "leprous as snow." That's all the *good* even in the bosom of a Moses. "Put it in again." Does he say, "No, no, Lord, once is bad enough." Ah! he hears, believes, obeys, and it is again "as his other flesh." Faith makes his hand a new hand, even as faith in Christ now makes a boy "a new creature." What a man! What a rod that became!! What a power in that hand!!! Pharaoh, the Red Sea, and Amalek, all shook before it.

Scene 2 (**Ex. iii.**), then, is a tree, a serpent, and a scene of faith.

Square 3. A scene of sin once more. The mighty multitude of Israel's host "spake against God and against Moses." Yea, they sinned with their very "souls" (ver. 5). But what a surprise they get one morning, for there comes creeping into their midst on every side "**fiery serpents.**" Imagine these wicked little creatures in tents, in beds, in squares, inside, outside, serpents here, serpents there, serpents everywhere. How sad, for "much people of Israel died." What shall the people do now?—1, Come to Moses; 2, Confess their sins; 3, Look for help to the Lord. So much for the *curse*, now for the *cure*. See

Four Serpent Scenes.

that venerable old man marching with a rugged tree upon his shoulder; watch him plant it *in the midst* of all. But look, "Moses lifted up" something upon it. What was it? **A serpent.** Right again, but what sort of a serpent? Brass. And what sort of a serpent is a brass one? A dead one. Ah! there's the secret. Moses says, "There he is, **a dead serpent**, I've got the victory. Then how he must have preached again and again the beautiful Gospel sermon of three words, "Look and live." All who looked lived, for that Gospel took in "every one" (verse 8), "any man" (verse 9).

Scene 3 (**Num. 21. = 3**), then, was a tree, serpents, and a scene of sin and salvation, but we must pass on to the most wonderful tree.

Square 4. Upon that hill in the form of a cross is planted the "tree" (1 Peter 2. 24) upon which the blessed Son of God is lifted up. **John 3.** links that with scene 3, "AS Moses *lifted up* the serpent in the wilderness, even SO must the Son of man be *lifted up in the MIDST.*" Shall I say, "AS that serpent hangs there dead in the room of an Israelite sinner, SO the precious Christ of God hangs here dead for me," and "AS that little Israel boy turned his eye to that tree and lived, SO the little boy here to-night, who really desires to be saved, turns his eye to Christ on this tree and live." "As that tree was indeed a 'whosoever tree,' SO is this one, for John 3. 15 says, 'That whosoever believeth in Him should not perish, but have eternal life.'" But there are other two crosses here. On both hangs a thief, and both petition Jesus, yet what a difference! The thief on the wrong side commenced with **IF**, and ended with **US**, got no reply, and died a lost thief. The thief on the right side commenced with **LORD**, and ended with **ME**, and got the beautiful link from the Saviour's lips, "Thou shalt be with **ME**." Yea, he got back to square one, "Paradise restored." Sin drives out; faith brings in. I feel we have but feebly glanced at these four great sights, but hope all will remember this—One look of faith at the Lord Jesus Christ will save you from the "fire that never shall never be quenched," keep you from the power of "that old serpent the devil," and land you in Paradise by-and-bye. HYP.

LOVE—A GOSPEL UNION JACK.

IN the centre of the blackboard I will print the short word **LOVE.** What is it? "Love, sir." Yes, it is a little word, but all the words of all the millions who ever lived, or can live, could not describe all the blessedness that is in it. In Bible language it describes GOD, for "God is love." Now, can you tell me where that text is? "1 John 4. 8." Right. I will draw some lines all springing from this central word. "A UNION JACK, sir." Not quite that, Bob, but "love" is the truest, strongest, and longest bond of union. God grant that every heart here may prove the uniting power of "the love of God which is in Christ Jesus our Lord" (Rom. 8. 38, 39). Here are four golden texts upon "love."

Text 1. stands at the top because it is *the infallible proof of love.* "Hereby perceive we the love, *because* He laid down His life for us" (1 John 3. 16). The death of Jesus proves to heaven, earth, and hell *the love of God;* and why not to *you?* "Do you think that Jesus is *willing* to save you?" was once asked of a young man. He gave a beautiful reply, "Since He loved me so well as to *die* for me, I am *sure* He is *willing* to save me.'

Text 2. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4. 10). Next comes the *resolution* of faith.

Text 3. Let it be yours, dear listener. "Beloved, let us love one another, for love is of God" (1 John 4. 7). "Why does everybody love you?" said some one to a little girl. She thought a moment, and then said, "I suppose it is *because I love everybody.*" A happy sentiment! Show love, and you will find love. The grand climax is found in

Text 4. The triumph of grace in the heart. "We love Him," and the great reason why, "*because* He *first loved us*" (1 John 4. 19). Happy people! who are thus in the divine union of love. T. R. D.

THE MAN AND THE LIFEBUOY.

AT all seaside resorts one of the most familiar objects is a Lifebuoy. There are several things about a lifebuoy over which we might write the word "MUST." We will notice just some of these "MUSTS."

First of all, a lifebuoy must be **PROVIDED.** If we take a walk on the pier, or visit the bathing-places, we always find that lifebuoys are provided. We see them hanging on the captain's bridge on the steamboats, and they *must* be provided, for it is a law that no boat carrying passengers shall go to sea without them. What are they for? They have only one use, and that is to *save life*. We often think that the Gospel of God is like a lifebuoy

in this—it is *provided to save;* yes, to save souls. God tells us of this wonderful means of saving souls in John 3. 14, where He shows us that "the Son of Man MUST be lifted up," and in verse sixteen says that "God so loved the world, that He gave His only begotten Son," so we see here that the Gospel resembles a lifebuoy—it is *provided*.

The next thing is that it MUST be **READY.** We remember hearing the story of a man who fell into a deep and swiftly-flowing river. Men hastened to the spot where a lifebuoy was always kept, but when they arrived they found that it had been damaged and was of no use, and the poor man sank before their eyes. Thank God, the Gospel lifebuoy is always ready. David could say, "The Lord was ready to save me" (Psalm 38. 20); and God is calling from His Word, "Come, for all things are NOW READY" (Luke 14. 17). At any time, whenever a sinner realises his sinking state, there is the precious Gospel lifebuoy ready to save!

The third "must" is that the lifebuoy MUST be **THROWN OUT**. Here is a man just fallen overboard in a gale, and is struggling in the raging sea. There hangs the lifebuoy on the captain's bridge. It has been provided. It is in good order. It is ready, but the man will sink and die unless someone takes it and throws it to him. We wonder if we are speaking to some poor, sinking sinner who has fallen overboard, as it were, and is rapidly going down. If so, here is good news. The Gospel lifebuoy is thrown out. Jesus, our Lord, throws it out to all who need it, and every time the Gospel is heard God is putting the wonderful means of salvation in the sinner's way.

The fourth and last "must" respecting a lifebuoy is that it MUST have a **STRONG ROPE ATTACHED** to it, *long* enough to reach the poor, drowning man, and *strong* enough to pull him into safety. This the Gospel has. Our Lord Jesus flings the Gospel lifebuoy out. He holds the rope, as it were, and it is both long and strong enough to save.

We are now about to speak of the drowning man. There is only one *must* here. What must a drowning man do when a good, sound lifebuoy is thrown to him? "Oh," you say, "he *must take hold*." Yes, that is all—he must **TAKE HOLD.** A man once asked, "What must I do to be saved?" and the answer was, "Believe on the Lord Jesus Christ and thou shalt be saved." Or, in other words, "Take hold."

A friend of ours was a seaman on board of one of His Majesty's ships, and one day while a gale was blowing in the stormy Bay of Biscay a cry rang through the vessel, "A man overboard." The ship hove to and a lifebuoy was thrown in the direction of the sinking man, who was vainly battling with the waves, while in less time than we can tell it a boat was manned, and away like a bird on the wing it sped on its errand of life-saving. All eyes were strained in the direction of the poor man. The lifebuoy was near him—indeed, he had almost touched it—when a huge billow swept him back, and he sank never to rise until the sea gives up its dead. How sad! Salvation so near, and yet useless, for the man had not *taken hold*.

We ask our readers this searching question as we close, Shall you *take hold* of the Gospel lifebuoy? It is very near you to-day, and to-morrow you may sink in the dark ocean of sin. We entreat you to do the only thing needful, and that is, TAKE HOLD. The Salvation Lifebuoy is provided, ready, thrown out *to you*. Oh! *take hold*, and be drawn safe to the eternal shore. W. E. W.

STUDIES IN STARS—I. DECLARATION.

THERE is a lot said in the Bible about "Stars" both as to the actual lights in the heavens and in a figurative way. In the fourth day of creation the stars first shone in the expanse over the newly-formed world. As far back as I can recollect, when quite a *wee* boy, I could repeat:

> "Twinkle, twinkle, little star,
> How I wonder what you are!
> Up above the world so high,
> Like a diamond in the sky."

One little girl thought they were holes in the sky for the angels to look down upon the earth through.

Even the wisest astronomers can tell very little about their size. They can describe their relative sizes to this planet and vast distances from which they shine. So far off are some of them that a ray of light, quickly though it travels, would take years to reach our eyes. Some, like our own world, travel in a certain circuit, called its orbit, while others are said to be "fixed." Some have moons and others atmospheres.

As we see these wonderfully silent and heavenly witnesses to the power of the Lord, so let us learn some good things from them. As there is so much to say on the subject, I will have to give you four different blackboard lessons. These will be under four titles or heads.—I. **Declaration;** II. **Salvation;** III. **Expectation;** and IV. **Desolation.**

Long, long ago, "the God of Glory" (Acts 7. 2) spoke to an idolater—one who worshipped the moon, sun, and stars—who lived in the city of Ur, in the Far East, and told him to leave the land and its people and journey westward. The conviction in that man was so strong that he was obliged to turn his back upon his native city and the temple of the moon. Can any one tell me who he was? ABRAM! Quite right. By faith he obeyed God and went forth, not knowing whither he went. But God led him; and by-and-bye, with his flocks and herds and his 300 slaves, he arrived in a very fruitful country, where the natives were grossly wicked. One evening the Lord spoke to him, and brought him out of his tent and told him, **"Look now toward heaven"** (Gen. 15. 5). People who have been in the East tell us that, the atmosphere being very clear and free from smoke, the stars look ever so much brighter and larger there than in our part of the world. Besides which, many thousands more stars can be seen with the naked eye. When the Lord bade Abram look up, He said; **"Tell the stars if thou be able to number them."** Of course the old man—for he was about seventy-five—could never count the stars, and no doubt he was astonished when the Lord said, **"So shall thy seed be."** He had no children, but without a moment's hesitation "He believed in the Lord." Now this was God's **DECLARATION.** Faith received it, and *was blessed on the spot.* For it is written: "He believed the Lord, and it was counted to him for righteousness." "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God."

In olden times the astrologers, or star-gazers, as they were called, made a study of the stars, and professed to tell good and evil events by their appearances. They also worshipped all the host of heaven. The "high places" in Palestine of which we read are supposed to be ancient observatories and high altars for the star idolatry. These were distasteful to the Lord, but it is solemn to read of the reluctance of the Israelites to destroy them. We can, however, see God's glory in the heavens (see Psalm 19)—the unfailing witness to His eternal power and Godhead. Then the youngest believer in Jesus can imitate the stars by walking in the light of heaven, shining brightly but making no noise—seen but not heard.

Have you believed GOD yet? You can never be saved from your sins and the wrath to come till you believe *God's declaration*—not of what He *will do*, as in Abram's case, but what He *has done* in proof of His love and His willingness to save. "We **declare** unto you glad tidings, how that the *promise* which was made unto the fathers, *God hath fulfilled* the same unto us their children, in that He hath raised up Jesus" (Acts 13. 32, 33). Take God at His word and you shall be saved. Trust His declaration. Thousands have done so in all past ages and never one but found—as Abram found—that what God had **promised** "He was able to perform." He declares He will save all who trust His Son.

T. R. D

THE MOVING OF THE SPIRIT.

IN the first chapter of the book of Genesis, at the second verse, we read that "the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God *moved* upon the face of the waters." If He had not *moved*, the earth would have remained a shapeless mass, but when He *moved* upon the face of the waters He changed the earth that was without form and void into a beautiful habitation and dwelling-place for man. His power was needed to change the formless mass into a thing of beauty, and His power is needed still to turn shapeless and disordered lives into beautiful lives, in which God will find a dwelling-place.

M. The first letter of the word "moved" is **M**, and the first thought in this lesson is that the Spirit of God moved **Manifestly**. When He wrought His workmanship was soon seen, and if He works mightily in your heart His working will not be hid. It is by His workmanship that precious souls are created anew, and the new creation is something that will soon show itself. Those who are led by the Spirit of God to the Saviour are to shine as lights in the world; and how can a light shine without others who see it knowing that it is shining? When the lame man was healed at the gate called Beautiful, "all the people *saw* him walking and praising God" (Acts 3. 9); and when Jesus was at supper in the house of Lazarus, whom He raised from the dead, many of the people came, not that they might see Jesus only, but that they might *see* Lazarus also, whom He had raised from the dead (John 12. 9). The work of healing the cripple at the Beautiful gate was the work of the Spirit of God, and was manifest; and all the miracles that Jesus wrought were by the Spirit of God, and were manifest. Has the Spirit of God moved manifestly in you?

O. The second letter in the word "moved" is **O**, and the second thought in the lesson is that the Spirit of God moved **Overcomingly**. He overcame all the disorder, and darkness, and confusion. But then there was nothing to hinder Him. The waters didn't say, "Leave us alone," and the land didn't say, "Never mind me," but that is often how poor sinners with disordered lives speak when the Holy Spirit comes to make them right. So you see it is really more difficult to save a soul than to make a world. The carnal mind is enmity against God, and the Holy Spirit has to work to overcome the enmity of the carnal mind before He can do anything in the way of putting the life right. Yet it is wonderful how He moves overcomingly in one and another, overcoming all their enmity and making them new creatures in Christ Jesus. Has He moved overcomingly in you?

V. The third letter in the word "moved" is **V**, and the third thought in the lesson is that He moved **Voluntarily**. He might have let the waters and the land alone, and allowed them to remain as they were in all their disorder, but He moved according to His own Sovereign will, and made a wonderful change. And He might have let this poor "world of sinners lost" alone, and allowed men and women and boys and girls to remain in their sin, and to go down to hell when their sinful course was ended; but that was not His will. He has come of His own free will to convince of sin and to lead poor perishing souls to the Saviour. Have you felt rebuked for sin? Have you had any longings for a better life? Then He has moved voluntarily in you.

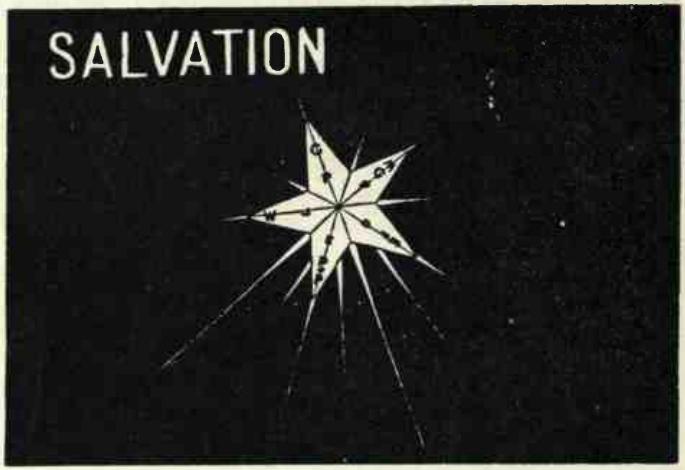
E. The fourth letter in the word "moved" is **E**, and the fourth thought in the lesson is that the Spirit of God moved **Enrichingly**. What a poor, barren, unfruitful earth this was until the Spirit of God moved enrichingly upon it. And what poor, desert, wilderness lives poor sinners have until the Spirit from on High has been poured into their lives. Then the desert blossoms as the rose and the wilderness is made a fruitful garden. God gets no glory, and no honour, and no praise out of an unconverted life. He is defrauded and robbed of His due. But when a soul has been created anew, then the fruits of the Spirit appear, and "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5. 22, 23), and in lives that are enriched with such results God is glorified. Has the Spirit of God moved enrichingly in you?

D. The last letter in the word "moved" is **D**, and the last thought in the lesson is that the Spirit of God moved **Dividingly**. Everything was mixed up before He came upon the scene. He divided the waters which were under the firmament from the waters which were above the firmament. He divided the waters from the land, and He divided the light from the darkness. He is the great Divider still. He runs a wall of separation between the converted and the unconverted. He sets up a boundary line between the Church and the world. He establishes a distinction and upraises a wall of division between those who are children of light and those who are children of darkness. The one are going to heaven, the other to hell. Have you been separated from sin? Has the Spirit of God moved dividingly in you? Face and settle the question now. I. C.

STUDIES IN STARS.—II. SALVATION.

IN our last Blackboard Lesson we saw how the Lord used the stars as an object-lesson of His DECLARATION of how numerous the offspring of Abram should become. So kind was the Lord that He gave the assurance as to the "seed" seven times (Gen. 12. 1, 7; 13. 16; 15. 5, 18; 17. 6; 22. 17). God always keeps His word, so it is well with everyone who confides in Him.

Now He sends a word of **SALVATION** to the guilty through the seed of Abraham, for that seed "is Christ" (Gal. 3. 16). Many centuries after the patriarchs had fallen asleep and Israe had sinned and been scattered among the nations, a small number of them returned to the land of their fathers. God's "due time" came, and lo there arrived at the city of Jerusalem some curious-looking foreigners. These asked a startling question: "Where is He that is born King of the Jews? for we have seen His star in the east and have come to worship Him" (Matt. 2. 2) All the city was troubled. The Jews had a king, but he was a foreigner. The learned doctors turned up their sacred books, and sure enough they found it written that a ruler should come out of Bethlehem, a village about two miles from the City of the Great King (Matt. 2. 5).



Off went the Magi, and to their great joy **the star shone out** clear and bright in the dark blue sky, and going before, stood over a humble house. Here they found Mary the Virgin with the new-born babe—JESUS. Down fell the wise men in adoration, and opening their treasures, offered to Christ the Lord gold, frankincense, and myrrh. Thus they owned the Holy Babe as King, Priest, and Prophet of the Highest. So the star was really the **Star of Salvation** because it was the guide to the one called *Jesus*, "for He shall save His people from their sins" (Matt. 1. 21).

Has He become your Saviour yet? Oh, do not refuse Him, *for there is none other Name* (Acts 4. 12) whereby we must be saved.

Here I have drawn a five-point star, and if you look, you will notice letters in every point. **W, C, M G, E F, P of P.** Would you like to know their meaning? Will one of you please read Isaiah 9. 6? What a lovely name! How very full it is of Christ! Now, dear children, mark what the prophet says. "His *Name* shall be called." Not *names*, for "Jesus Himself" is all that these characters mean. **W**ONDERFUL, **C**OUNSELLOR, **M**IGHTY **G**OD, **E**VERLASTING **F**ATHER, the **P**RINCE of **P**EACE. He fills up the eternal past and will fill up the eternal future.

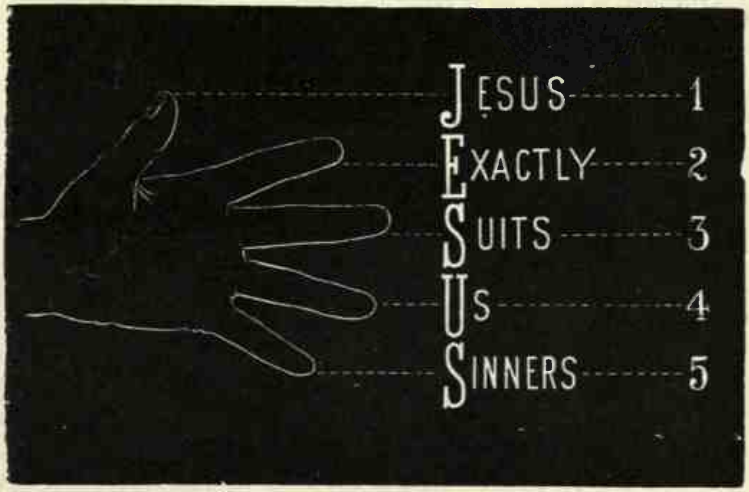
Then you see some other letters in the star—**L, P, P, G, E.** We have the star in a sense with us still in **the Holy Scriptures,** to which "ye do well that ye take heed, as unto a light that shineth in a dark place, until the . . . day star arise in your hearts" (2 Peter 1. 19). This world has cast Christ out, and when the Light of the World was crucified it remained dark indeed. The Bible may be divided into a five-fold witness to Christ—the **L**AW, the **P**ROPHETS, the **P**SALMS, the **G**OSPELS, and the **E**PISTLES. "Search the Scriptures," says Jesus, "for they are they which testify of Me" (John 5. 39).

Be sure that you accept Him, for there is only one solemn alternative. "If ye believe not that I am He, ye shall die in your sins." Glad will you be if you trust and confess Jesus as Lord. You will feel like singing all the time:

> "That He should leave His place on high,
> And come for sinful man to die.
> You think it strange? so once did I,
> Before I knew my Saviour."

Make Him your Salvation Star now by believing on Him, then He will be your Day Star when He shall arise with healing in His wings, and you will be among the saved who shall shine as the stars for ever and ever. T.R.D.

WHOM DOES JESUS SUIT?



HERE is a piece of chalk and a blackboard, so we are all right for a chalk-talk, but I want the loan of a hand. Will a big boy come forward and lend a hand for a moment or two? Thanks; stretch it out full on the board. We follow outline with chalk, and fill in line or two. There we have a hand, with how many fingers? **5**. Let every finger stand for a letter, and we have the name of the best Person in heaven, earth, or hell; the best Being, "who is, and was, and is to come" (Rev. 1. 4). Finger 1 gives us His Name.

JESUS. We are explicitly told why He got this name. A little girl might read Matthew 1. 21: "Thou shalt call His name JESUS, for He shall *save* His people from their sins." Then His name tells us of a Saviour from sin, death, misery, woe, the devil, and the lake of fire. That name is almost the same in every language; that name, and the fame thereof, is found in every land. Truly it is the "Sweetest Name on mortal tongue." To every true believer it is "the name high over all," to every lost sinner it tells of hope and salvation, for "Neither is there salvation in any other, for there is *none other name* under heaven given among men whereby we must be saved" (Acts 4. 12). Does that name set *your* heart aglow?

The next finger tells us how He suits sinners.

EXACTLY. A little boy might read Mark 6. 56: "And whithersoever He entered, into villages, or cities, or country, . . . as many as touched Him WERE MADE WHOLE." However different the *place*—the rustic village, the busy city, the wild countryside—He exactly suited the place. However different the *person*—doctor Luke, beloved John, taxgatherer Matthew, fisherman Peter, sinning Mary, teacher Nicodemus—it made no difference, Jesus exactly suited as Saviour and Friend. However different the *disease*—palsy, leprosy, fever, blindness, insanity, or even death itself—"He healed them all" (Matt. 12. 15). So to-day! Wheresoever any sinner puts his name into God's great "whosoever" (John 3. 16), he is made whole. Have you done it?

Finger 3 tells us what the Saviour does.

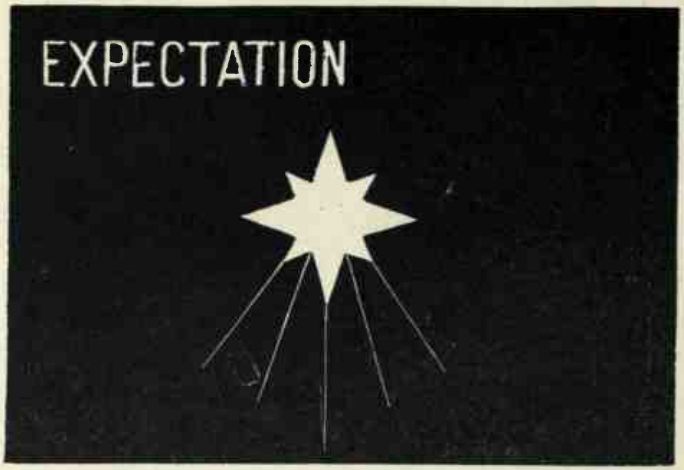
SUITS. The big boy who lent his hand might read 1 Timothy 1. 15: "This IS a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world TO SAVE SINNERS, of whom I AM CHIEF." A big sinner needs a big Saviour. This biggest sinner, Saul of Tarsus, found One exactly suitable for all his need in the Lord Jesus Christ, who so changed him that he became the best of saints (1 Tim. 1. 16). Jesus has met all the claims of God, satisfied all the law's demands, conquered death and the devil, and now "is able to save them *to the uttermost* that come unto God by Him" (Heb. 7. 25). Finger 4, who have to come?

US. A big girl might read Romans 5. 8: "But God commendeth His love toward US, in that, while we were *yet sinners*, Christ died for US." That little word of two letters includes all in the word of nine letters in John 3. 16. It means "you, me, or anybody else." I know I am a sinner; God's Word says Christ died for sinners, therefore He must have died for me, and I can say with the chief of sinners, "He loved ME and gave Himself for ME" (Galatians 2. 20). The last finger tells us whom Jesus suits.

SINNERS. Perhaps a teacher will read Luke 2. 17, and see if this is correct. "I came not to call the righteous, but SINNERS TO REPENTANCE." Not holy angels, not unholy demons, not folks who "never did any harm," or who were "always good," but sinners, sinners, sinners. To such He says: "Come unto ME, all ye that labour and are heavy laden, and I will give you rest." Come and find that JESUS EXACTLY SUITS US SINNERS. HYP.

STUDIES IN STARS.—III. EXPECTATION.

OUR earthly lives are in great part full of expectation, that is, we look forward either gladly or sadly to some future event. The happier the prospect the happier we are, the more unpleasant the event the more unhappy we become. The school treat or outing is a great event of expectation for young folk, the presents in their stockings at Hogmanay, or the holiday from school. So to-day we will take a star study on **expectation.** On the blackboard is a bright, clear luminary which only the early risers, not the lie-in-beds, can behold. We call it the—What? **"The morning star,** sir." Right. The ancients called it Venus, and worshipped it in their darkness as a god. The curious thing is that the same star is the evening star known by the name of Vesper.



Will one boy read Revelation 2. 28? "I WILL GIVE HIM **the morning star."** The Lord means that the overcomer in the church of Thyatira was to get in his heart the **expectation** that the Lord would soon appear like the star which heralds the bright day. Will one of you now read Revelation 22. 16? "I AM THE BRIGHT AND **morning star."** This shows that Jesus Himself is that. The expectation of His return cheers His waiting people during the dark night of His absence.

But there is still another Scripture which a girl will read to us in Psalm 130. 6: "My soul waiteth for the Lord more than they that WATCH FOR THE MORNING."

Now let me explain this. We read in Revelation 16. 15: "Behold, I come as a thief [that means unexpected]. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." In the Levite service of the temple there were certain set aside to be **watchmen** at the doors and upon the walls and roof. Those who watched all night long were relieved from time to time like sentinels upon their post. It was a serious offence to be found asleep and punished by the culprit having his robes cut off, which were burned, and he put to shame. To **watch** for the first beam of the rising sun was the office of some of these Levites, who immediately cried out. The great gong of the temple was sounded, the priests hastened to their posts of service, the smoke of the morning sacrificial lamb ascended, and the hymn of praise was sung. All the people prostrated themselves on the flat roofs of their homes or wherever they happened to be, adoring the Lord God of their fathers.

Therefore the words "My soul waiteth for the Lord more than they that watch for the morning" are full of beauty and significance. Do you wait for Jesus, the Son of God from heaven? He came once to die for man's redemption. He returns again to claim those whom He has redeemed. All who have taken their true place as "guilty, vile, and helpless," and accepted Him as their own Saviour and Lord, are saved, for the Scripture says, "If *thou* shalt confess with *thy* mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be SAVED" (Rom. 10. 9). All those who are saved by Jesus are ready to welcome Him when He returns, yet they should be **expecting,** moment by moment, that He will come again and receive them unto Himself (Jno. 14. 3).

A dear child of one who loved Jesus was retiring to bed when she noticed that her wax doll was lying with the cover over her face. She jumped up and folded it down, saying, "It's all right now; I've put it so she can see Jesus if He comes." Dear Mabel! she had the truth of Jesus as the Morning Star in her heart. She **expected** *Him to come.* Do you? Are you ready to go up at His shout? If not, He may come when you are not expecting Him, and you will be "left behind." Rest not till with joy you look for the rising of the Morning Star, when sorrow and sighing shall flee away for ever.

T. R. D.

THE MESSAGE OF MERCY.

THE Gospel of our Lord Jesus Christ is

I.—A Message of **MERCY.**

"Not by works of righteousness which we have done, but according to His mercy, He saved us" (Titus 3. 5). When the Romans attacked a city it was sometimes their custom to set up a white flag. If the garrison surrendered while the white flag was up, their lives were spared: if they did not, then the black flag was put up, and every man was put to the sword. MERCY is the white flag of the Gospel.

'Tis from the MERCY of our God
That all our hopes begin;
His MERCY saves our souls from death,
And cleanses us from sin.

II.—A Message of

ESCAPE.

God made a way of escape for Lot from Sodom, and for the children of Israel from Egypt, and He has provided a way of escape for every one who trusts in the Lord Jesus (1 Thess. 1. 10).

In connection with every coal pit there must be, according to Act of Parliament, what is called "The Escape," that is, another shaft besides the one by which the men go up and down, so that when the one goes wrong they may escape by the other. The whole family of mankind has gone wrong through Adam, and the only way of escape is through the Saviour Jesus Christ.

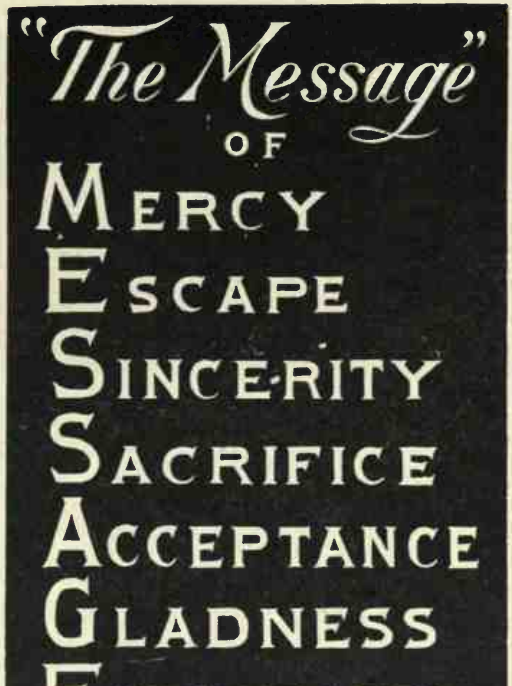
He takes us from the fearful pit
And from the miry clay;
And on the Rock He sets our feet,
Establishing our way.

III.—A Message of

SINCERITY.

The Word of God is the unleavened bread of SINCERITY and truth (1 Cor. 5. 8), and it is also spoken off as the SINCERE milk. The word "sincere" comes from two Latin words, *sine*, *cera*, which mean, without wax, the idea being of honey without wax—real honey—real milk. God's Word is very real. God's message is very sincere. It has the ring of reality about it, and its sincerity can easily be proved. It says, "Whosoever shall call on the name of the Lord shall be saved" (Rom. 10. 13). Prove it!

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is *sure*, making wise the simple" (Psalm 19. 7).



IV.—A Message of **SACRIFICE.**

Christ appeared once in the end of the age to put away sin by the SACRIFICE of Himself (Heb. 9. 26) "Without shedding of blood is no remission."

Jehovah bade His sword awake,
O Christ it woke 'gainst Thee,
Thy *blood* the flaming blade must slake,
Thy heart its sheath must be,
All for my sake, my peace to make,
Now sleeps that sword for me.

V.—A Message of **ACCEPTANCE.**

Trusting in Jesus we are brought nigh to God, and are "ACCEPTED in the Beloved." The fear of condemnation is removed, for God hath not given us "the spirit of bondage again to fear; but the spirit of adoption, whereby we cry Abba, Father, (Rom. 8. 15).

He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba Father, cry

VI.—A Message of

GLADNESS.

To be saved is to be made GLAD, though some people think it is to be made mad. There is gladness in our hearts when we see Jesus as our Saviour and Friend. "Then were the disciples GLAD when they saw the Lord" (John 20. 20). When God lifted up the light of His countenance, then David could say, "Thou hast put GLADNESS in my heart" (Psalm 4. 7).

Oh the joy of knowing Jesus.

VII.—A Message of

ENTREATY.

A man fell through the ice the other day. Somebody brought a ladder and put it down through the broken ice, and by it the man escaped. The man didn't need any entreaty; yet God needs to *entreat* men to be saved. The Municipal authorities in different places have been providing free meals for poor people during the trying weather. The poor people have been flocking in crowds without any entreaty, except where they were too proud. Some people are too proud to come to Jesus, but God's message entreats all to come (2 Cor. 5. 20). Have you come?

Life is the season God hath given,
To fly from hell and rise to heaven;
That day of grace fleets fast away,
And none its rapid course can stay.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3. 5).

STUDIES IN STARS.—IV. DESOLATION.

HAVING looked at the stars as giving lessons as to God's great DECLARATION, SALVATION, and EXPECTATION, there still remains another—**DESOLATION.** These two stars—a competent witness—on the blackboard to-day are symbols of judgment which will probably fall on this poor, proud world of ours.

Perhaps you may meet with those who will say, **"God is love."** He will never punish the unbelievers nor torment men for ever. Do you not know that just because "The Judge of all the earth will do right" (Gen. 18. 25), it is His love which warns you to escape from "wrath to come"? It is not love to conceal the consequence of sin and disobedience to the gospel of Christ. Jeannie cries because mother has forbidden her to play with the lucifer matches or go near the fire, but mother has acted in true love. If you lie, steal, blaspheme, or sin against God's holy law, you must suffer the consequence in time and for ever. Even Christians suffer the effects of their sins in this world, but they will be saved from all condemnation, in Christ, for all eternity because on the Cross of Calvary He has borne sin's heavy load on their behalf.

In the last book of Scripture—What is it called? "Revelation, sir." Well, the word means unveiled. It is what God showed to Jesus Christ as His servant, and is really a book "to show unto His servants things which must shortly come to pass" (Rev. 1. 1). But the language of the book is in "symbol." That means figures are used to express the things signified. A star means an angel or messenger and a candlestick means a church. Both are lighthouses for God in the darkness of earth. If we turn to Revelation 8, John sees seven angels with trumpets. As the third one blew there shot down from heaven **a blazing star** burning like a lamp. It fell on the third part of all the rivers and springs, turning them into bitterness—so bitter that men were poisoned and died.

Now, this star sets forth the coming of an evil angel whose name is **Wormwood.** He shall so influence all the sources of mental refreshment by making men bitter against God that they will perish in unbelief. He is the evil spirit in contrast to the good angel who has the "everlasting gospel" (Rev. 14. 6) for men on earth. The day is coming when every newspaper and book, and in every school only bitter things shall be taught about God. Nothing destroys the soul worse than evil teaching about God and His things. Render thanks to God for an open Bible to-day. Oh, take its living waters into your heart; drinkandlive.

But lo, soon the seer beholds another sight even worse, for when the fifth trumpet sounded a star fell who had more power than the first one. He held "the key of the bottomless pit." I have no doubt that this **angel star** is Satan himself. "How art thou fallen, . . . O Lucifer—day-star?" (Isa. 14. 12). He is termed "the angel of the abyss," and his name is Apollyon. He is king over the awful myriads of evil spirits whom he liberates (allowed by God) out of the pit. It is Satan's resurrection of his saints to judge the world in imitation of the Lord coming with myriads of His saints to execute judgment upon all. The devil has a false thing for every true thing God has. He makes false teachers and false pro fessors of Christ. Be you real, dear young reader. You are a *real* sinner. Christ is a *real* Saviour. Be a *real* believer—not a sham, else you may taste the awful desolation coming on this earth after Jesus has gathered His ransomed ones home.

In these days men shall seek death and shall not find it. Awful! God grant that you may not "seek death," but seek life—eternal life in Christ Jesus—and find it. "He that believeth on the Son hath everlasting life." T. R. D.

TWO GATES—TWO WAYS—TWO ENDS.

DEAR BOYS AND GIRLS,—You see what I have drawn for you. This is to illustrate our title at the top, **Two Gates—Two Ways—Two Ends.** Now, it is the Lord Jesus who tells us of these in the gospel of Matthew, chapter 7, verses 13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

(1) Notice the first thing is **the Wide Gate,** which opens to **the Broad Way.** It is so wide that every boy and girl has passed through it, on to the broad way. And the first lesson God would have us learn is, that we have, *at our birth*, entered the wide gate, and are travelling on the broad way. (Read Romans 5. 12.) Why are the children in Africa black? "Oh!" you say, "because they were born black, and their parents are black"; just so, and that is why you are sinners, because your first parents sinned against God, and ALL their posterity are like themselves. Why does a dog bark? or a cock crow? because it is their nature so to do; and boys and girls sin, because they are born sinners. God says, they "go astray as soon as they are born." "The thoughts of their heart are evil from their youth." It is as natural for them to sin, as to breathe.

(2) Next observe, the **Broad Way** begins to go *downward* from the WIDE GATE. So, sinners are on the way that leads *down* to destruction. Not far from the wide gate there is **a clean footpath,** which gradually widens as it goes along. This would speak to us of some boys and girls who are taught *to be good*, and they will get to heaven; but, remember, this is not God's way, for he says, "there is none that doeth good, no not one," and it matters not how good you may seem to be, if not saved it will make no difference at the end, for **the clean footpath** is on one side of the broad way, opposite to the cross, and it ends in destruction, just the same as the broad way (Prov. 14. 12).

(3) We have not to travel far along the broad way till we come to **the cross.** Boys and girls are not very old till they hear about Jesus who died upon the cross, and shed His precious blood to cleanse their sins away (1 John 1, 7). You see **the cross** is just before the straight gate. Now, this is God's provision for the sinner. He cannot get through with his sins, so he has first to come to the cross, and get them put away. Perhaps you will have seen the picture in the "Pilgrim's Progress," of the man with the bundle on his back, and meeting Evangelist, who points him to the cross, he looks and cries, "Blest cross, blest sepulchre, but rather blessed be the One in the middle, who died for me," and his burden rolled away. Happy day!

(4) Jesus says in Luke 13, 24, "Strive to enter in at the strait gate." So you see He wants you to be saved, to turn to the cross, get your sins washed away, and entering the strait gate, travel **the narrow way** which leads up to heaven. When speaking to a boy one day about his soul, I asked him if he never thought about getting saved, he replied, "I don't distress myself about it." I am afraid there are many like him. Just as we enter the wide gate when we are *born first*, and begin to go DOWNWARD, so we also enter the strait gate when we get *born again*, then we begin our UPWARD journey. You see it is Jesus that meets our need. Believe NOW, and you'll begin to travel the narrow way.

(5) The next in order is **"God's Division"** (Ex. 8, 23). When His people were in Egypt under Pharaoh, He wanted him to let them go, but Pharaoh was not willing; so God forced him to do so, by sending plagues and pestilences which were very severe on the Egyptians, but not one of them touched the children of Israel, for God had *a division* made between them. The Egyptians were easily known from the Israelites. God has still *a division* between the children who are SAVED, and those who are LOST. They are two distinct companies. The one loves the Lord and those things that pertain to His glory, and the other minds the things of the world. They are travelling on different ways, so they can have no fellowship with each other.

(6) Then we come to **the River Jordan** (Jer. 12, 5). I suppose you all know that this river is a type of death. You see that it crosses both ways. To the Christian it is like the door that opens into heaven, but the unsaved pass over it into hell. The Bible says, "We must needs die, and are as water spilt upon the ground, which cannot be gathered up

Two Gates—Two Ways—Two Ends.

again"; "It is appointed unto men once to die, and after this the judgment." The boys and girls who reject Christ and remain on the broad way "will die," and cross the dark river without a guide, into the blackness of darkness; but the boys and girls who are on the narrow way, when they come to die (if it is their lot, for the Christian may never cross the Jordan, as the Lord may come, and they will be caught up to meet Him in the air, and so not taste of death) have the Good Shepherd to conduct them safely over to the other side, so they fear no evil, for they can say, "Thou art with me." No doubt, all would like to get to heaven, but I am afraid many will be sadly disappointed, for they will come to the Jordan at the end of the wrong way. Although they have been on the clean side it makes no difference, for the clean footpath and the broad way have one terminus—that is **destruction,** "everlasting punishment," "everlasting destruction," "the second death." What a contrast between that and the end of the narrow way—heaven and all its glory, and everlasting bliss. ☞ *Which end will be yours?* As there is **a division** in time between saved and unsaved, so there will be in eternity. Jesus tells of two men who died, one went to hell the other to heaven. The one in hell wanted the other in heaven sent to dip the tip of his finger in water and cool his tongue, but was told that between them there was a great gulf fixed, so it was impossible to pass from one place to the other. (Read Luke 16. 19-26). Aye, and too late to come back and get to heaven, by first coming to the Cross, where his sins could be put away, and entering the strait gate that opens to the narrow way, which leads to life. But, dear boys and girls, don't delay to enter the strait gate, for soon the Master may rise up and shut the door, and then it will be too late for you to enter. J. B.

BELIEVETH—A GOSPEL UNION JACK.

I SINCERELY hope that some have hoisted the Gospel Union Jack of "Love," which I set forth in a former blackboard lesson. People are not ashamed of wearing all sorts of badges, shamrocks, pictures of "Bobs," Buller, or Baden-Powell, so I hope my dear young friends will not be ashamed to hoist their blue colours of confession of the love of God and love to God. To-day, I will write another word longer than love, but of all-importance if you would be saved. Here it is: **BELIEVETH.** Now, this "believing" is God's link or union between the soul and Him and His Christ. And this union not only breaks the devil's link of unbelief with sin, death, and hell, but forms a life-link with the Son of God for all eternity. "Believeth" is just another word for "Come."

A little girl came home from Sunday school, saying: "Mamma, teacher said to-day that we must come to Jesus if we want to be saved; but how can I come to Him when I cannot *see* Him?" "Did you not ask me to get you a drink of water last night?" replied the mother. "Yes, mamma." "Did you see me when you asked me?" "No; but I knew that you would hear me, and get it for me." "Well, that is just the way to come to Jesus. We cannot *see* Him, but we *know* that He is *near*, and *hears* every word we say"

Text 1 speaks of everybody—"Whosoever *believeth* in Him shall not perish." No wrath, no hell, no separation from God. Some boys are afraid of the shame of being known as a Christian. Away! the foolish thought.

Text 2 says, "He that *believeth* shall not be ashamed." The Lord gives courage and peace to the soul. But look at

Text 3—positive and eternal salvation. "He that *believeth* on the Son HATH everlasting life." Present title and possession.

But mark the contrast. God declares it in warning mercy to the unbelievers. "He that *believeth not* the Son SHALL NOT SEE LIFE." Awful result! Is it to be Christ or Satan? There is a blessed union through believing on the Son of God, who is the Way, the Truth, and the Life." T. R. D.

DANIEL; OR, TRIED BY LIONS.

TO-DAY, my young friends, let us read the sixth chapter of Daniel, two verses each all round, as many as can do so. Be very attentive, for I will ask you questions about it.

Upon the blackboard I will write **D-A-N-I-E-L,** and ask you for six things about him, beginning with each letter of his name. The first will be found in verse 16—

DELIVERED. Correct; I see some eyes are open. We have, however, reached the end before the commencement of the wonderful lion story. Three things are true of this deliverance—1st, It was entirely DIVINE; man or chance had nothing to do with it. 2nd, I believe it was in answer to two PRAYERS—Daniel's and the king's. 3rd, God got all the HONOUR and GLORY.

By the way, I read a true story recently, which shows how Daniel's God can hear prayer and save even to-day. A wild young man enlisted as a soldier, and was despatched with his troop to Africa. When going with a small detachment through the forest he got separated from his companions and was lost. He hallooed and shouted, but no good. Darkness came on, and, hungry and weary, he crept into a cave to sleep. Soon, however, he heard a fearful roar, which made the ground shake, and a huge lion leapt into the cave. He had lain down in the forest king's bedroom. He feigned himself asleep. The lion smelled and licked him with his rough tongue. In heart agony of despair he prayed to God to save him from the lion's mouth, and was heard. The beast lay down, and was soon fast asleep, but took the precaution to place his great paw over the soldier's breast, sinking his claws into his arm. Still praying, he lifted the claws one after another out of his flesh, and by a great effort rolled himself from under the hairy leg. He crept noiselessly out of the den, and ran off at top speed. Next day he joined his companions. After he returned to England he told the story of his escape in his native village, and asked the people to pray for his soul. He was pointed to Jesus, and trusting Him became a preacher of the gospel. Thus he was twice saved. What boy will give me a word for "A," to be found in verse 24?

ACCUSED! "*Accused!*" Well answered, Jim; just you keep quiet, like Daniel, when you are accused—even wrongly. Heed the word, "Be still, and know that I am God." The charge was a peculiar one. But Daniel prayed with his window open, "as he did aforetime." How often or how seldom do you pray? Daniel's crime was to him his life, for it was his conversing with his God. This brings us to letter "N." What will it stand for in connection with the lion trial?

NOT HURT. These heathen princes—**120** of them too—opposed the power of their king and the jaws of their lions against **1** lone man. But as fire could not burn the brave Hebrew captives, save to set them free and into higher honour than before, so the lion's fangs would not touch the Hebrew prophet, for the *accused* one stood the ordeal while the *accusers* paid the penalty. Speak not one word, oh, unsaved ones, against the Lord's people, for their God is jealous. "Touch not mine anointed, and do my prophets no harm" (Ps. 105. 15) But, as we know, Daniel was

INNOCENT. Innocent! Where do you find that? "In verse 22, sir." Right, Mary! He feared God, honoured the king, and loved the brotherhood. He lived in God's presence, remembering the word, "Thou shalt be perfect before Jehovah, thy God." He was in the fear of the Lord all the day long. Who can find out something for "E"?

EXCELLENT SPIRIT! Very good, Jane. May you possess it! Knowledge and honour have often the effect of making men proud and overbearing. Daniel had a gracious way, and such a Christ-like temper that it was impossible to pick a quarrel with him. No wonder that he was

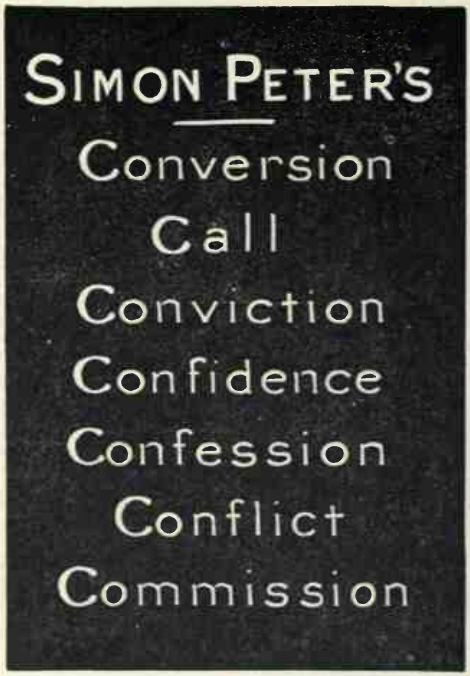
LOVED, especially by the king, certainly by the Lord. He must have been like the young man whom, when Jesus beheld, He loved him. Love led Darius to labour for his safety, to pass a night in sleeplessness, and to cry with a lamentable voice. Let us hope that king was truly converted through what he heard and saw, and that everyone here will turn to the God of salvation, who can save from the roaring lion and the bottomless pit of hell. "Only trust Him; He will save you now." T.R.D.

THE FAVOURED THREE—I. PETER.

OF the twelve men whom the Lord Jesus Christ chose to be with Him, and that He might send out to preach, three occupy a remarkable place of favour. These were unlettered fishermen of Galilee, and I propose to show how very varied in character they were. SIMON PETER stands in the forefront as a born leader, fearless and ardent. So on our blackboard I make seven points in his history, beginning with his

CONVERSION.

No one begins to live to God till they know the Christ of God. Simeon no doubt was born in the faith that some mighty event was about to happen, and listened to the thunders of John the Baptist demanding repentance because God's kingdom was near. One day his brother Andrew appeared with a shining face, crying, "We have found the Messiah!" Up jumped Peter, "Where is He?" "Come with me," cried his brother, and he brought him to Jesus. Ah! have you been brought to Jesus? The Lord looked on him, and Peter's heart was too full to utter a word. He was *converted;* he got into the presence of One greater than his heart (John 1. 42).



Next, Peter receives his

CALL.

As he was quietly casting out a net with Andrew, a stranger walked on the shore and cried to him over the waves: "Come ye after Me" (Mark 1. 17). The voice was irresistible, so full of power, that Peter waded ashore and followed Christ. Now he was with God's Prophet in God's school, and many hard lessons he had to learn. But when the Lord takes us in hand it is well. One of the first and sorest lessons was his

CONVICTION

of sin. One day Jesus asked Peter to allow Him to use his boat as a pulpit, preaching to great crowds on the shore. By-and-by He turned to Peter, saying, "Let down your nets for a draft." "Impossible," cries the experienced fisher. "Night is best time to fish, and we have toiled to no purpose. However, at Thy word I will let down the net." "Your *nets*," says Christ. "No," says Peter, "*the net* is enough." Done. "Help! A multitude of fish overwhelm us; the net is destroyed." As a ray of divine glory pierces poor Peter's soul, he falls down in agony, crying: "Depart from *me;* for I am a sinful man, O Lord" (Luke 5. 8). But soon Peter's

CONFIDENCE

in his Lord was to be tried in a wonderful way. One dark night on the lake they toiled at the oars, for the wind was contrary. Suddenly bursts out a cry of fear as a figure is seen approaching the labouring boat. But a voice, calm and loving, rolls over the deep: "It is I; be not afraid" (Matt. 14. 27). Peter starts up, crying, "Lord, if it be Thou bid me come to Thee on the water." Jesus says, "Come." Peter *walked on the water* to go to Jesus. That was confidence indeed—perfect faith. Simon was growing. Next is his

CONFESSION

as to the glory of His person: "Thou art the Christ, the Son of the living God" (Matt. 16. 16).

But soon we come to another side of his experience, his

CONFLICT.

The Lord says very quietly to him: "Simon, Simon, Satan desires to have you, to sift as wheat, but I have prayed for thee, that thy faith fail not" (Luke 22. 31). Neither it did; but the love he boasted he had for Christ failed entirely. Poor Peter! one conflict after another, till he denied with bitter curses he knew his Redeemer. The cock crew the second time, and at the grieved look from his Lord he fled into the porch and wept bitterly. Could Christ ever trust such a man? More—He gave him his

COMMISSION

when He saw him in resurrection life to "feed My lambs"; "feed My sheep"; "shepherd My sheep." Such is divine grace. T. R. D.

THE KEYS OF THE BIBLE.

IN the Bible there are several kinds of keys mentioned, so I want you to turn up the texts upon the subject. The first is in Judges 3. 25, which are called

PARLOUR KEYS.

Well, you may say, I never thought that parlours were spoken of in the Bible. We read of a summer parlour and the parlour of the house of the sanctuary, called resting-places, and alluded to by Christ, when He said: "In my Father's house are many resting-places (John 14). Read now the Scripture I have referred to, and you will see the wonderful story about a fat king who was found murdered in his parlour. The man who slew him did so with a dagger, by his left hand, and he then ran off, after locking the parlour door behind him. He had shortly before brought the king a handsome present, so no one ever suspected him. So, after waiting a long time his servants took a key, and then beheld their lord dead in his blood. He had been a cruel oppressor of Israel for eighteen years, so met his just punishment. But the last words he heard were these: "I have a message from God unto thee." Alas! it was a message of death. There were no good news for that sinner, but thank God that His message to thee to-day is: "He that believeth on the Son of God hath everlasting life."

If you believe on Him you will then possess the

KEY OF KNOWLEDGE,

a key used as an emblem in Scripture; signifies power. So knowledge is power, and thus the key into the mysteries of the deep things of God. Jesus denounced the lawyers, or explainers of the Hebrew Scriptures, of having taken away the key of knowledge, not going in themselves, and hindering those who would (Luke 11. 52). He meant that they robbed the holy Scriptures of their grand simplicity and power by their false explanations and traditions. Neither did they allow the people to read for themselves. Every child of God has the Spirit given to him to teach him the knowledge of God's will, and lead him into all truth. Christ known, loved, and followed becomes the key to open out all the treasure of wisdom and knowledge, for all are hid in Him (Col. 2. 3). If you turn next to Revelation 20. 1. you will read of a fearful power (in the hands of a mighty angel), called

THE KEY OF THE ABYSS,

or pit without a bottom. What a horrible pit it must be! In chapter 9. we read of a fallen star, symbol of one who once was a heavenly light—Lucifer, star of the morning—opening that same abyss, and smoke and tormenting demons issuing forth to torture the godless upon the earth. Here, moreover, we see the wicked Apollyon, who was king over them, bound by a large chain and cast into darkness, while the kingdoms of this earth become the kingdoms of our God and His Christ. Satan is called destroyer, and he ever tries to beguile children's souls. Oh, flee from him to Christ, who is pictured here binding the devil hand and foot. Hear His own words: "All power is given unto Me in heaven and on earth." The hand once pierced by the nails wields the sceptre of power, using it for the benefit of the meanest and weakest of His subjects. Have you entered His kingdom yet? "Ye must be born again," for unless you are born anew you will neither see nor enter it. How blessed to own Him Lord of all! There is still another wonderful set of keys named in the Word. The Son of Man appeared to His apostle, John, in the convict isle of Patmos. John, who had leaned his head trustfully upon Jesus' bosom in His humiliation, was terrified at the change he saw in his Master. He fell stupefied at His feet, but Jesus said: "Fear not; I have the

KEYS OF HELL AND OF DEATH."

Death should have no terror for the trusting soul. Jesus was dead, and has risen triumphant out of it, the pledge of the rising again out of their graves of all His redeemed, in bodies of glory like unto His own. Be sure you will be taken up at His coming, for He will surely come to receive His own. The story is told of a rough jailor, with a huge bunch of large keys, who made every thief and wicked person tremble, but he had a little daughter whom he took up on his arm; she could nestle her head in his breast. Why? Because she knew she was loved by her father, and she loved him back again. So, the child of faith knows the heart of a loving Saviour, who uses all His power for, and never against, those whom He loves and washes from their sins in His own blood. T. R. D.

THE FAVOURED THREE—II. JAMES.

JAMES, the son of Zebedee and Salome, is the Greek form for Jacob, and this man was a true son of Jacob, as we shall see in his history. The first point in his character is his

DECISION,

and it is a good one when in a good cause. One day as this fisherman sat in his father's boat along with his young brother John and the hired servants, Christ walked on the beach and called out, "Come after Me." James made his immortal choice in a moment. He left all—boat, father, nets, and everything, and followed Jesus. Blessed decision! In company with Jesus James begins to make some marvellous

DISCOVERIES.

At a wedding feast in Cana he heard the Master bid the slaves fill six large stone jars with water, then command, "Draw out now, and bear unto the governor of the feast" (John 2. 8). When lo! instead of water came forth sparkling wine. The beneficent Creator ministering to the blessing of His creatures. Next James finds himself in all the bustle of a feast at Jerusalem, the temple court crowded with worshippers; but suddenly a panic takes place. Christ is seen with a whip of cords driving before Him herds of lowing cattle, bleating sheep, and flocks of pigeons. "Take these things hence; make not My Father's house an house of merchandise: a den of thieves" (John 2. 16). Ah! James discovered in Jesus, not only the great Creator, but the Son of Man as the Judge of all. Well might he tremble and listen breathlessly to the Lord's words to the disputants who called Him to question for what He did. "Destroy this temple, and in three days I will raise it up" (John 2. 19). Here James might learn the truth of resurrection from the dead. Not many days after this wonderful lesson James got his

DIRECTIONS

to go forth and preach "the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1. 15). He received power to cast out demons and heal the sick, and afterwards returned to tell the Lord what he had done and what he had taught (Mark 6. 30). But James had still to learn *himself* in his

DEMAND

for the condign punishment of his fellow-men. Crossing to Jerusalem he and his brother went on a little before into a village of the Samaritans to prepare a lodging for the night, but no lodging would the men give. Angry that his Master should be so treated, James rushed to Christ and desired that Elijah-like He should order the fire of heaven to consume the sinners. Jesus told him that he was ignorant of his own spirit. His mission was to *save*, not to destroy. But neither James nor John understood this as shown soon by the expression of the heart's

DESIRE

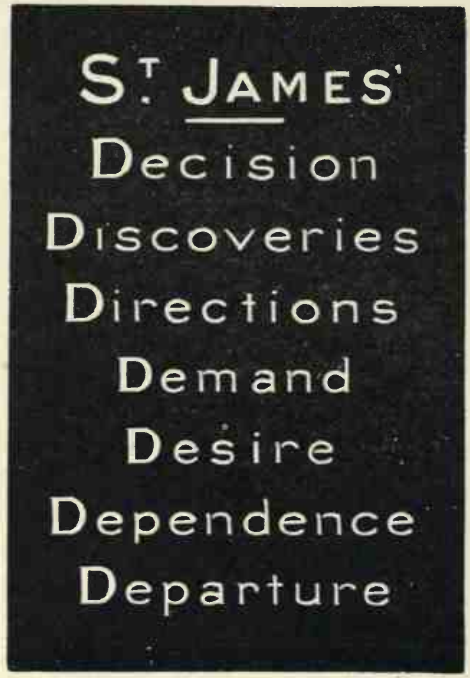
that he and his brother should occupy the chief seats with the Lord in His kingdom (Matt. 20. 21). Possibly this may have been suggested by what they beheld when they were eye-witnesses of Christ's majesty in the holy mount, and they aspired to a like position with Moses and Elias. But Jesus solemnly told them that death and not glory had to be tasted by them, and that their grace should be to partake of both His cup and baptism in death's surging flood in humble

DEPENDENCE

on their Lord. James was privileged to witness our Lord's decease, His resurrected presence, and His ascension up to heaven; then to share in the baptism of power from on high, James, full of the Holy Ghost, could testify to the fact that God had made Jesus, whom the house of Israel had crucified, both Lord and Christ. But soon his

DEPARTURE

took place, for Herod the king could not bear his testimony, but killed him with the sword. Not first to sit upon the King's right and left hand, but *first* apostle and *first* to suffer for His Name and win the crown of Life. T. R. D.



"NO MORE"—A BLACKBOARD TALK.

COME now, my young friends! watch while I chalk two short words on the board. What are they? "*No more*." All together. "NO MORE." That is better. Let us be quite sure, however, that you know what "*no more*" means. When mother has been giving dear baby a drink of milk, and she thinks her darling has had enough, she cries, "*No more* now!" and places him in his crib. When you are getting some nasty medicine you quickly shut your mouth and cry, "*No more!*" When the little one cries for sweets, knowing that they will do her harm, her big sister says, "*No more*; you have had enough." But I am sure you understand now what "*no more*" means.

There are four places in the Bible where these expressive words are used, and each is very serious. The first was uttered by poor, afflicted Job when he described the time when a man must die: "So he that goeth to the grave shall come up no more; he shall

RETURN NO MORE TO HIS HOUSE"

(Job 7. 10). This will be true of each of us some day. I knew a bright girl returning home from school who slipped her foot on the railway carriage step, fell between the lines, and was killed. She returned *no more* to her house. A little lad of seven, playing in the road, was run over by a lorry, and his skull crushed in—he returned *no more* to his house. Some lads were out bathing; one got out of his depth; another swam to help him; both were drowned—they returned *no more* to their house. Your day will come. Remember, death may find you while you are young. But how would death find you? "In your sins," or "in Christ Jesus"? Your sins must be forgiven, or you can never see God in righteousness, never enter where only the holy are admitted.

But God has found a ransom, and Christ's precious Blood was shed for the remission of sins. So satisfied is God by that death that He says to every believing sinner, "Your sins and your iniquities

WILL I REMEMBER NO MORE"

(Heb. 8. 12). As has been said, "The Blood of Christ has affected the very memory of God as to His people's sins." A young woman, recently converted, went out to her father who was working in his field, and in the joy of her heart cried, "Father, *no more!* Father, *no more!*" "No more what?" he asked. "My sins and iniquities God remembers *no more!*" she replied. Could you sing the joyful strain?

"They're forgiven, forgotten, and cleansed, and gone;
My sins are remembered no more.
They're atoned for and covered by God's own Son;
My sins are remembered no more."

But, dear children, there is a wonderful future, even for this earth, in "the world to come." We read in Book of Revelation of

THREE "NO MORES."

There shall be NO MORE DEATH (Rev. 21. 4); NO MORE CURSE (Rev. 22. 3); NO MORE SEA (Rev. 21. 1), Every result of sin over this earth will be abolished. No tears, no sighing, no pain, and no dying. Oh! what a glorious time that will be. Every one shall be holy and happy, glorious and free. Say, will you be there? Up hands all who would *like* to be there. Ah! that is a good show. Now, up hands all who are *sure* to be there. Alas! how few. I am glad to see some happy, radiant faces; I am also glad that so many are honest; but all can be saved by believing on the Son of God (Acts 16. 31), for "whosoever believeth in Him" shall "not perish, but have everlasting life" (John 3. 16). Do not stop at *wishing* you were saved; just now believe in Jesus, and be *certain* you are saved.

There is a solemn declaration, however, for all who despise Jesus and His Blood. For those God says there remains

NO MORE OFFERING FOR SIN

(Heb. 10. 18). There can be no other. His dying words were, "It is finished" (John 19. 30). All who refuse Christ must perish His Great Offering on the Cross of Calvary avails for all who now flee for refuge there, but once the brittle thread of life is broken, there remaineth *no more* offering; then the words will come true: "Behold, ye despisers, and wonder, and perish;" then the Day of Grace will be past, the Door of Mercy closed, and the doom fixed. Oh, be sure you receive Him as you are, and that *just now*. T. R. D.

THE FAVOURED THREE—III. JOHN.

IT is worthy of remark that in the meaning of the names of the favoured three we get each man's character. Simon was named Cephas, meaning "a stone" (John 1. 42). A strong, sure, dispassioned disciple, a foundation man (Ephes. 2. 20). James means "supplanter," and he desired the place at Christ's right hand for himself before all others. The Lord answered him by death. John means "Jehovah is gracious," and in his temperament the youngest was most like his Master—ever loving. Let me tell you of the good

START

this youth had in his Christian course, which he also finished, like St. Paul, with joy. In the lovely calm of an Eastern evening three persons might be seen on the highway in earnest conversation. The eldest was a man of singularly marked individuality, but of austere look. As they talked, a fourth person approached. All at once the Baptist cried out as he looked upon the stranger: "Behold the Lamb of God" (John 1. 29). Yes, it was He—the Hope of Israel, the Saviour thereof in the day of trouble (Jer. 14. 8). Immediately John followed after Jesus, crying: "Teacher, where do you reside?" to which he received the gracious reply, "Come and see." He spent the rest of the day in the presence of the Word, and "beheld His glory, as of the only begotten of the Father, full of grace and truth" (John 1. 14). Soon John found himself

SELECTED

(Mark 3. 13, 14) to be with Christ, and to be sent forth to preach, but he found himself shunned by his relatives and accounted a madman, because he followed the Nazarene (Mark 3. 21) in close fellowship with his beloved Master (Mark 3. 31-35). But let us see how happy John was, and where his

SATISFACTION

lay. It was in this, that by faith he enjoyed the blessed fact—"Jesus loves *even me*." And we are sure of this, for five times in his Gospel he names himself as "that disciple whom Jesus loved" (John 13. 23; 19. 26; 20. 2; 21. 7, 20). Therefore, in the quiet confidence of love, he reclined on Jesus' bosom at the last supper, and was so near Him that he could ask what he would. So he is the apostle of the love of God. His disposition made him a fit man for a

SPECIAL CHARGE.

At the foot of the Cross of Christ might have been seen a group of four devoted Marys, and Salome, the mother of John. There they abode, witnessing the sufferings of the blessed Lord, and the cruel taunts of His tormentors. Suddenly Jesus, casting a look of love upon His mother, said: "Woman, behold thy son." Then turning to John, He said: "Behold thy mother" (John 19. 26, 27). This beloved disciple perfectly understood what Christ meant, for he took Mary, probably a poor widow then, to his own home. Many

STRANGE SIGHTS

were reserved for John, but space only permits us alluding to three of these. "One of the soldiers with a spear pierced His side; and he that saw it bare record, and his record is true" (John 19. 34, 35). Years after the Lord took His seat in Heaven, John saw a great sight—a whole city of idolators turned to God. Gladly He bestowed on them by the laying on of hands the "gift of the Holy Ghost" (Acts 8. 14, 15). John saw Christ in the vision at Patmos, but fell at His feet as one dead, till Jesus laid His right hand on him, saying: "Fear not; I am the First and the Last."

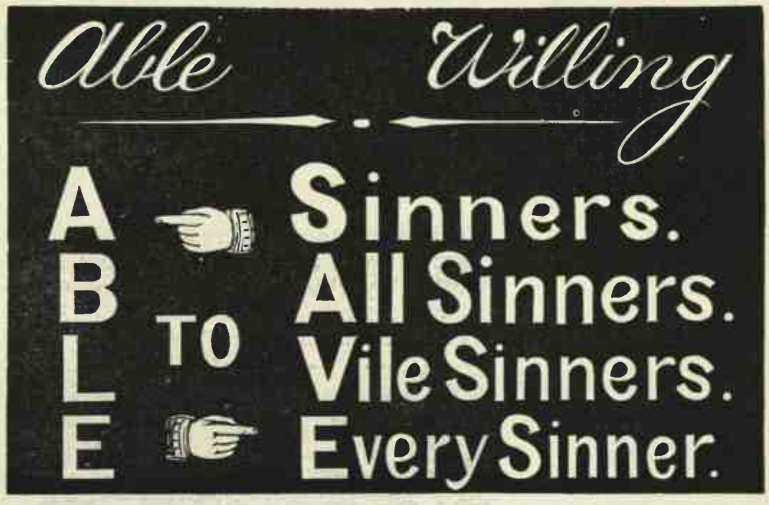
SUFFERING

was part of John's privilege and discipline for Christ's sake—first, in the prison at Jerusalem (Acts 4. 3); again a second time (Acts 5. 18); lastly, he is found on the lonely Isle of Patmos, exiled among the common fellows "in tribulation," for Jesus' sake. His was a remarkable

SOJOURN,

because he lived on earth longer than all the apostles. Like him, make the start now, and you will find satisfaction and glory. T.R.D.

"ABLE AND WILLING."



TO commence our lesson, we will commence to fill the blackboard with one word. Here it is—

ABLE.

Which boy or girl knows the meaning of that word? See the hands up! We point to one. "It means that he *can*." Yes! that's it; not one that *cannot* do it, but one that *can* do the thing. Dr. Johnson, a wise man who made up a dictionary, says it means "COMPETENT." When that little boy on the back seat went to school, his father thought the master was "competent," or "*could*" teach him. When this little girl took sick, her mother called in a *competent* doctor, or one who could cure; so Jesus is *a competent Saviour* (Rom. 4. 21). On the other corner of the board I write a corresponding word—

WILLING.

Jesus is a willing Saviour. Let me give you one verse only for that, as we do not mean at this time to speak about His willingness. John 6. 37 says: "Him that cometh to Me, *I* WILL in no wise cast out." You need no more—that's plain enough as to His being quite willing to save and bless.

But what is Jesus able to do? To destroy? Well, He performed wonders for seven years, and wrought about thirty-six miracles in all; and do you know how many were *destroying* miracles? Only *one*, and that was a barren fig tree, which He cursed. He is able to

SAVE.

Ah! that's a grand word (Matt. 1. 21). A poor little waif, playing on the quay of the Queen's Dock, falls into the water. No kind mother is there to cry for help, but a kind sailor from that Anchor Line steamer leaps in—to push him down? No! to *save*. You saw the large block of buildings the other night all ablaze; you heard of the father, mother, and three little children crying from the top window for help. In went the brave firemen 'mid all the flames—*to save*. Boys in danger of being "drowned in sin," girls in danger of being cast into a far worse fire, here is good news—JESUS IS ABLE TO SAVE. Whom is He able to save? Here's a sharp little boy will answer: "Good people, sir." Quite a mistake. In order to make very plain the kind of people Jesus is able and willing to save, we will follow the acrostic down. S stands for

SINNERS.

This is the only thing needful to fit any one for the *Saviour*. They may be rich sinners or poor sinners; Scotch sinners, English sinners, or Irish sinners; black or white; a queen sinner on a throne, or a pauper sinner in a poorhouse—it matters not, for "Christ Jesus came into the world to save SINNERS" (1 Tim. 1. 15). Hence He is able to save

ALL SINNERS.

But there are men who get drunk, men who steal, boys who cheat, boys who say bad words. Yes, there are boys and girls who not only have bad hearts, but bad ways, bad lives, very, very bad children. Still, I'm glad to tell you Jesus is able to save "to the uttermost." He delights in picking up

VILE SINNERS

He saved a woman that had seven demons. He saved a man that helped to murder Stephen. He saved a woman who had six husbands (John 4. 18). He saved a man that cursed and swore. He saved a host more. No sinner ever yet came to Him but received a hearty welcome (Matt. 11. 28), for He is able and willing to save

EVERY SINNER,

and that to the uttermost, or for ever; for the verse that I want you to learn is this: "Wherefore He is *able* also to save them to the *uttermost* that come unto God by Him" (Heb. 7. 25). Oh, rest not till you are able to say, He is able and willing to save EVEN ME. HYP.

A LESSON FROM SHEEP.

THE readers of *Boys and Girls* have all seen sheep nibbling at the nice tender grass in fields or meadows. Look at the passage of Scripture above and below the sheep in our picture. Perhaps you committed it to memory years ago. If so, can you repeat it now? Try. If you make any mistakes, "try, try, try again."

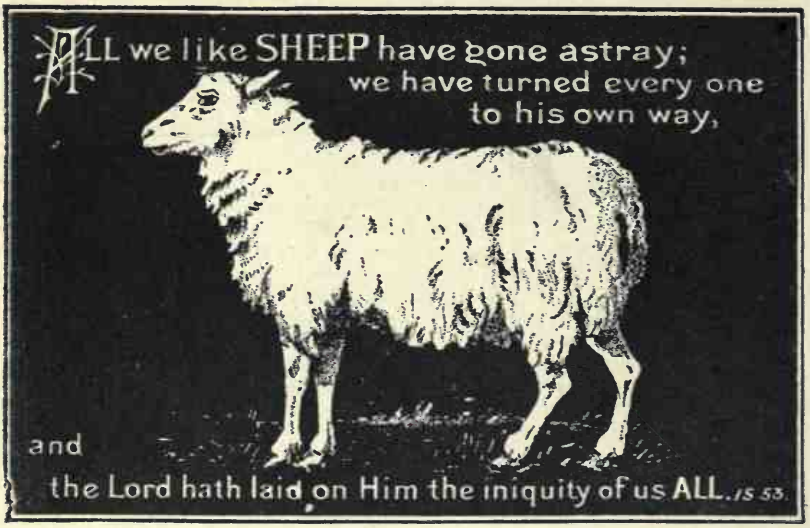
Look at the verse carefully, "All we like sheep have gone astray." This is very true; all of us have "gone astray," from the youngest to the oldest in the Sunday-school. God marked out a course for us to walk in. This road is called "the way of His commandments." But we have all wandered from it. "All have sinned." "Like sheep," we have wandered. God never flatters us, and He compares us to sheep. The sheep is a very silly animal; and if it finds a hole in a fence, it tries to get out, and the shepherd has to go and search for it until he finds it. Some have gone further astray than others, but all of us have wandered—

"Over the mountains, wild and bare,
Far from the tender Shepherd's care."

We are all sinners, among those who are lost and straying, or among those who have "returned unto the Shepherd and Bishop of souls." "We have turned every one to his own way." All of us wished to do our own will, and have our own way, and be our own masters. "Our own way" may have looked very nice to us, and we little thought what the end of it would be. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12). Some say that they have their way of thinking, and they mean to stick to it. If "their way" is not God's way, and they continue in it, they will be lost for ever.

If all of us have gone astray, if all of us have taken to our own way, how are we to get back to God?

"My ways," says Johnnie, "would be to pray earnestly for salvation, and we will get it if we be earnest enough." But that is not God's way of thinking, dear boys and girls.



"My way," says Mary, "is to be good in the future" But even if you did not commit any more sins, what about the past ones? They cannot be blotted out by future good conduct. Hearken to God's way: "And the Lord hath laid upon Him the iniquity of us all." On whom? On Jesus, God's spotless Lamb. The mountain load of our sin was put on His head. "The Lord HATH LAID ON HIM the iniquity of us all."

"I lay my sins on Jesus." But this is not correct. We cannot lay our sins on Jesus. We do not remember one-half of them, and would forget most of them if we were to try and recall them. A little boy was once asked if he had laid his sins on Jesus. His reply was very beautiful: "I know something better than that: GOD DID IT EIGHTEEN HUNDRED YEARS AGO."

"All my iniquities on Him were laid,
All my indebtedness by Him was paid,
All who believe on Him, the Lord hath said,
Have everlasting life."

ALEX. MARSHALL.

FIVE BIBLE TRUMPETS.

THE trumpet's sound is used to warn, or to instruct, for melody in peace and to rouse in war. There are several trumpet sounds named in the Bible, to which I desire to direct your minds.

THE TRUMPET OF WARNING

(Ezekiel 33. 3). This was blown by "a man of their coasts" to rouse the people to the fact that an enemy was at hand. As the preacher warns men of coming wrath, and to turn to the Lord from their wickedness, so the watchman of old blew his warning-trumpet. I knew an earnest evangelist in the south of Scotland who carried a large speaking-trumpet with which he called to people a long way off texts of scripture. One day a poor countryman crossing a field got a great fright by hearing a loud voice cry, "Prepare to meet thy God." It came from behind a hedge, and so unexpected that he thought it was a voice from heaven, and so it was, because it led him to turn to the Lord. There is danger ahead for you unconverted ones. "But he that taketh warning shall deliver his soul."

THE TRUMPET OF LAW

(Exod. 19. 16). One of the most fearful scenes ever witnessed by man was that at Mount Sinai. We have heard of earthquakes in the West Indies, San Francisco, Valparaiso, and Jamaica—"men's hearts failing them for fear"—but the event at Arabia eclipsed them all. "The Mount Sinai was altogether on a smoke, *because the Lord descended* upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." "And the voice of the trumpet exceeding loud, so that all the people in the camp trembled." A trembling earth and a trembling people, and no wonder, because *God was there* in His holy claims upon unholy sinners. All the people when they saw the lightnings and heard the thunderings and the noise of the trumpet removed and stood afar off. The notes of the bugle pierced through their souls—they were afraid of God. Even Moses said, "I exceedingly fear and quake." Just a little glimpse of the awful events of the great day of God. Why is man afraid to face God? Because he is a rebel and a sinner.

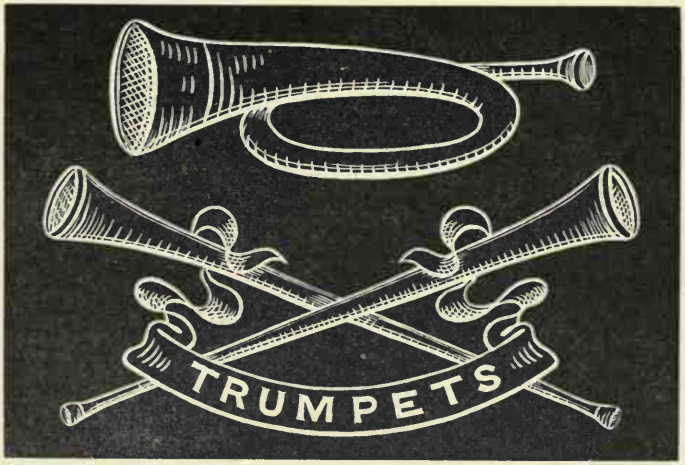
Let us look at another scene, when

THE TRUMPET OF LIBERTY

was blown. "Blessed are the people that hear the joyful sound; they shall walk, O Lord, in the light of Thy countenance." In Leviticus 25. 9 the children of Israel were ordered to cause "the trumpet of jubilee to sound on the tenth day of the seventh month, in the day of atonement and throughout all your land." An universal proclamation for every captive to obtain freedom, every man to return to his possession and his family, and for every one to eat, feast, and be merry, because it was "the acceptable year of the Lord." This was the real "glad tidings" trumpet for the poor and needy, the slave and the debtor. But note this, that atonement by blood had been made. Jehovah's throne and altar had been satisfied by acceptable victims' blood. So Christ was once offered to bear the sins for many (Heb. 9. 28) before the glad and glorious Gospel could be preached of eternal redemption and eternal glory to "whosoever will."

THE TRUMPETS OF GUIDANCE

will be of interest to you if you are one who has believed on Christ to the saving of your soul.



These were two fashioned out of one piece of silver. Priestly lips blew them, and their notes distinctly guided the footsteps of the Lord's host (Num. 10. 2). When both trumpets sounded all the congregation assembled. If only one was heard, then the princes and elders met. The various armies marched at their blasts, and in time of battle it was enough to blow these silver trumpets in front, so that the Lord might remember and fight for them. For the same reason they were sounded once in their altars, in their holy days, and new moons. Has God not given to each one of His beloved people the blessed voice of prayer to call upon Him for guidance and succour? Such is the petition, "Remember me, O Lord, for good."

In closing, let me call attention to one other, the

TRUMPET OF RESURRECTION.

It is called "the trump of God" and "the last trump," "for the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed." Caught up in a moment to meet the Lord in the air. Blessed meeting! Glorious Eternity! "So shall we ever be with the Lord." Hallelujah! All the ransomed Home for ever! "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Amen." T. R. D.

THE CHILDREN'S WELCOME.

THIS has been a favourite text with boys and girls for many hundreds of years. And it ought to be so with the readers of *Boys and Girls*. I suppose you remember when it was uttered, and by whom it was spoken. A number of little Jewish boys and girls had been brought by their mothers to the Lord Jesus for His blessing. The disciples were not pleased, and spoke sharply to them. But the Lord, who has always loved children, said, "Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven" (Matt. 19. 14).

You sometimes sing the beautiful hymn beginning—

"When mothers of Salem
their children brought to Jesus,
The stern disciples drove
them back, and bade them depart;
But Jesus saw them ere
they fled,
And sweetly smiled, and
kindly said,
'Suffer the children to come
unto Me.'"

The Saviour was very kind in welcoming the children then, and He gives them a hearty welcome still. He loves boys and girls, though they are little mites, as well as grown up men and women. Little ones need Jesus as much as big people. We are all sinners, and must go to Jesus ere we can have our sins forgiven. Some children don't think that they are sinners, and imagine they don't deserve to be punished for their sins. This is a terrible mistake. A boy of ten was once asked by a Christian if he was a sinner. "Oh, no, sir, I am not a sinner; I am a good boy." "But you are a sinner," said the gentleman. "No, sir; my big brother is a sinner, and a man in our street is a sinner, for he gets tipsy." "But, my dear boy," said the kind gentleman to him, "you are a sinner." "No, sir, I am a good boy; mother says so." Tommy may have been a "good" boy in the sense that he was obedient to his mother, or kind to his brother, and so on; but God's Holy Word says that "There is no difference: for ALL HAVE SINNED, and come short of the glory of God" (Rom. 3. 22, 23).

"Not the righteous;
Sinners Jesus came to save."

Some of my readers can add "S. S." to their name—"Saved Sinner"; and others "U.S."—"Unsaved Sinner." Which can *you* put? A girl of four years old was spoken to at the close of a children's meeting by a lady. The little dot looked so brightly, and said, "I know what Jesus will say if I come to Him." "Well, dear, what will He say?" inquired the lady. "He will say, 'Come along, little one, I am so glad to see you.'"

Little four-year-old was quite right. If you come to Jesus this very moment, by believing on Him who died that you might never go to hell but be with Him in heaven for ever, He will be very, very glad to see you, and will cleanse you in His precious blood and make you whiter than snow.

"What can wash away my stain?
Nothing but the blood of Jesus."

"The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7).

"Come to Jesus, come to Jesus,
Come to Jesus just now;
Just now come to Jesus,
Come to Jesus just now."

A PERSON, A PLACE, AND A PURPOSE.

ALL watch while I write three lines with chalk upon the board. No doubt that now you have very clearly in your minds what the subject of my address will be. These three subjects are contained in the nine words of part of a verse in one of Paul's epistles. Can any one say which it is? No reply. I allow that as I have put it it is rather difficult, still it is a very well-known passage, and I believe most present could repeat the words: "**Christ Jesus came into the world to save sinners**" (1 Timothy 1. 15). All repeat this; again; once more. These words are prefaced by being called *a faithful saying*, or "steadfast is the word." There is not the shadow of a doubt as to the fact. Moreover, were it not true all would be hopelessly lost. But it is added that it is *worthy of all acceptation*. Make sure you believe it. Thousands have done so and have been made glad.

A GLORIOUS PERSON.

CHRIST JESUS. He had no beginning, for He was "from everlasting;" God-blessed for evermore; Son of the Father; Creator, Upholder, Ruler; in due time He became "the seed of the woman," "made in the likeness of sinful flesh," the Man Christ Jesus, the Mediator, the One who gave Himself for our sins, and as first-begotten from amongst the dead, the beginning of the creation of God, bears endless glories and honour. This is the One who in grace came into the world as to

A WICKED PLACE,

where Satan ruled, having estranged the creature from the Creator. This WORLD, full of man's will, rebellion and sinfulness, Jesus came into as Son of Man for the express purpose "to seek and to save that which was lost." The world put its top-stone upon its wickedness by crucifying the Lord of Life and Glory. They were blind to His glory, deaf to His voice of love, unwilling to come unto Him to have life. One evangelist I know calls London "the big, bad city," but it can be as truthfully said of Glasgow, Edinburgh, Liverpool, Manchester, Dublin, New York, Melbourne, or any other big city. But there is

A LOVING PURPOSE

in the heart of Christ Jesus. He came TO SAVE SINNERS. No sinner ever will be saved except by Christ Jesus. He might have descended in majesty, "Taking vengeance on them that know not God," but, as the poet has aptly put it:

"His hand no thunder bore."

Not by might, but by weakness He overcame Satan, as it is written: "Through death He destroyed him which had the power of death, that is the devil," to deliver them who through fear of death were all their life-time subject to bondage. Love brought the Son of God from heaven, love moved Him all His mission time, and love kept Him on Calvary's cross. No Roman legion, nor iron nails, nor cruel fate kept Jesus on the tree, but only love "as strong as death," which many waters could not quench, nor the floods drown it. Tell me, have you learned to trust and love Jesus yet? Oh, learn to sing in truth:

"Oh, dearly, dearly has He loved,
And we will love Him too;
And trust in His atoning blood,
And seek His works to do."

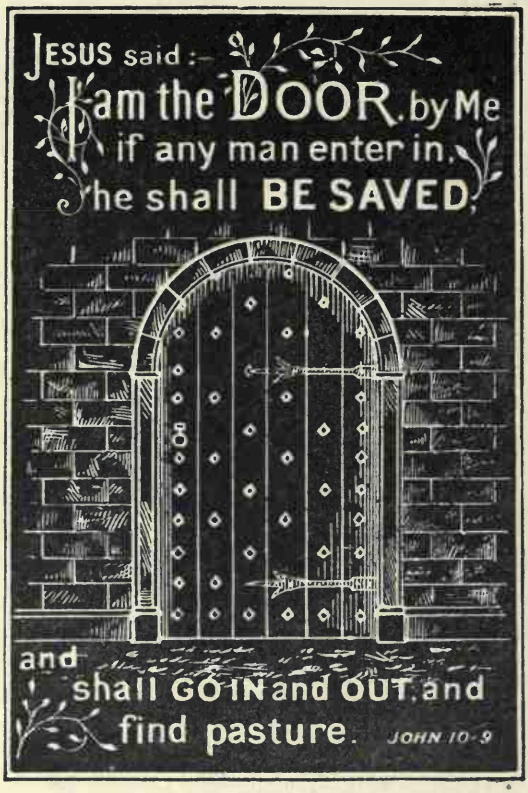
The Apostle Paul, who wrote this text by the inspiration of God, adds after the term "sinners," the words, "of whom I am chief," or "*first of whom I am.*" There, in the murderer of God's saints, the "blasphemer, persecutor, and injurious," we see a notable example of "the grace of God which bringeth salvation" along with it. If you feel too bad to be saved take courage by Saul of Tarsus.

A man once wished to cross a frozen river, but was afraid that the ice was not strong enough to bear him. While he hesitated a country man passed by, and laughed at his timidity, for he pointed to a heavy waggon drawn by a team of horses going securely and boldly over the ice. Of course, the man felt ashamed of his false fear, and ventured over. How many are afraid to rest once for all only on Jesus. He is mighty to save, and bear all across "death's dark, raging flood," even into the presence of His glory with exceeding joy.

Then trust Him just now, for "CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS." He has the keys of hell and of death, and behold He is alive for evermore. Believe, then, in this Glorious Person —"**Christ Jesus**"—and you will be delivered from this Wicked Place—"**the world**"—and realise His Loving Purpose—"**to save sinners.**" You will be saved for ever and ever. T. R. D.

THE ONLY DOOR OF HOPE.

"I AM the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10. 9). These words were spoken by the Lord to the self-righteous Pharisees, who constantly sought to do Him harm. They did not believe in Him at all. In the former verses we see that He had been speaking to them in a parable, and now He plainly declares that He is the only One that can save poor, lost sinners. Elsewhere He declares that "He is the way, and the truth, and the life," and that "no man cometh unto the Father," but by Him (John 14. 6). He is the "door," by entering which, men and women, boys and girls, can be saved. He does not say, "I am A door," or, "I am the BEST door," but, "I am THE door." It is only through Him that the pardon of our sins can be had. Some try to get to heaven by the "door" of prayer, and others by the "door" of good works. But they are trying to enter by the wrong door. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12).



Notice the rest of the verse: "By Me if any man enter in, he shall be saved. It is not enough for you to believe that He is able and willing to save you. You might be fully convinced that a doctor was able and willing to cure you of your sickness. If, however, you do not call him in to see you, his skill will do you no good. "If any man *enter in*." You have to enter the door—Christ Jesus—ere you can have your sins forgiven. When the flood came, all who were outside the ark perished. Those near the door and those far off were drowned; it was all the same if they were outside of the ark. "How am I to enter in?" a reader asks. You are not to enter on your feet. You are not to fly to Christ on wings. You are to think of Him—of what He did and suffered for you when He was hanging upon the cross. You are to believe on the Lord Jesus Christ. "I always knew," said one, "that Christ died for sinners, but it is only lately that I knew He died for me."

He died for sinners; for the ungodly; for you. If you know that you are a sinner; if you have learned that you deserve to be punished in hell for what you have done, and are willing to accept of God's great salvation, enter "the door," through believing on Him who bore the stripes and the punishment due to sin, that you might not perish, but have everlasting life. "If any man enter in, he *shall* be saved." There can be no doubt of that. All who enter "the door"; all who receive Christ as their Saviour and Lord; all who believe on the Lord Jesus Christ, "*shall be saved.*" "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). "And shall go in and out, and find pasture." There is perfect freedom in Christ. Those who are not real Christians, are slaves of sin and Satan. When saved, the bonds of sin are broken, and they are free. "Ye shall know the truth, and the truth shall make you free" (John 8. 32). You will "find pasture"; that is, not only will you obtain eternal life, but that life will be fed, and you will become strong in the Lord, and able to overcome sin, self, and Satan.

"Look unto Me and be ye saved,
Look to the work all done;
Look to the pierced Son of Man,
Look, and your sins are gone."

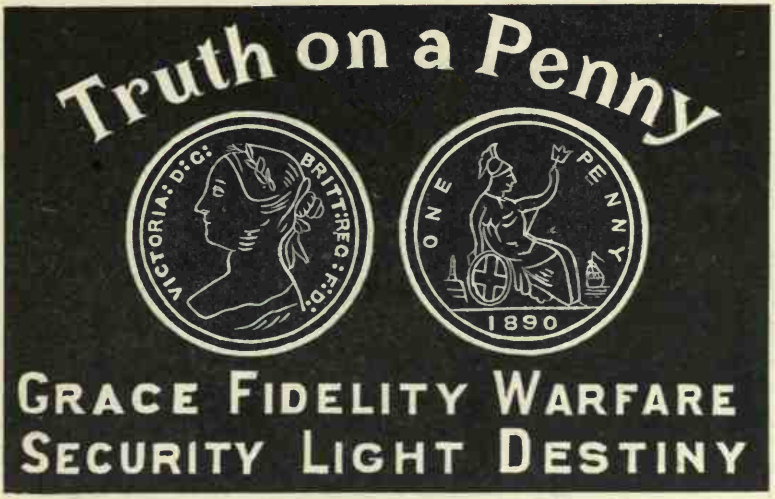
But there's one more thing about the door—it won't always be possible to enter by it. Will you be safe *inside* the door at last, or will you be lost *outside* for ever—which? A. M.

THE TRUTH ON A PENNY.

MANY of you may remember that when the Lord Jesus Christ was in the Temple crafty men put the question, "Is it lawful for us to give tribute to Cæsar or no?" He replied, "Show me a penny; whose image and superscription hath it?" They replied, "Cæsar's," and He said unto them, "Render, therefore, unto Cæsar the things which be Cæsar's, and unto God the things that be God's." They marvelled at His answer, and held their peace (Luke 20).

Now, every one should pay their taxes without grumbling, but many who willingly do this forget, alas! the mightier claims of the Lord and their enormous indebtedness to Him, in Whom they live, and move, and have their being.

The Roman penny or denarius shown to Christ was a silver coin, value about eightpence in our money, having upon one side Cæsar's helmeted head and on the reverse a chariot with driver and four horses at full speed, with the word "Roma"



beneath. There was everything on it to speak of might and aggression, fit symbols of men's world. Such was the Truth upon that Penny.

On the blackboard to-day I have shown

A Victorian British Penny,

the joy of many boys and girls to possess on a Saturday and spend according to taste. All eyes this way, while I teach you the truth on a penny.

GRACE.

I fear that few of you younger ones can tell the meaning of "**D.G.**" after the Queen's name. They are contractions for *Dei gratiâ*, two Latin words signifying "By God's grace." It is a grand fact that God has abundant grace for perishing sinners, and by grace alone salvation comes. Grace means unmerited favour. No one deserves to be saved, but all may be saved who will receive the Gift of God—Eternal Life, through Jesus Christ our Lord.

FAITH.

Now, Mary, what are these two other letters beside the Queen's head? "**F.D.**, sir." Right. Now, you big boy over there, you surely can tell what they stand for? "Defender of the Faith—*Fidei defenser*." Good. Can anyone next say which English king assumed this title first?" "Henry VIII." Right; and a poor defender he was. See you and be a better one. Every true-hearted Christian ought to be an F.D. Boldly advocate the authority of God (Father, Son, and Holy Spirit), and the written Word. Don't be ashamed of Jesus, wherever you are.

SECURITY.

What is Britannia sitting on? "**A rock.**" Be sure you are standing on the Rock—Christ. In Isa. 26. 4 the Lord is called "Everlasting Strength," or, as the Hebrew signifies, "Rock of the Ages." The Church of the Living God is built upon Him, and the gates of Hell will not prevail against it (Matt. 16. 18). Make sure you are a member of that triumphant band. Every true believer has rock security and every believer has to wage a good

WARFARE

and lay hold on eternal life (1 Timothy 6. 11, 12). This can only be done by fleeing from evil and following after righteousness, godliness, faith, love, patience, meekness; by buckling on the whole armour of God, a complete suit of which is described in Eph. 6., and which I may illustrate some other time.

On this penny are the shield of faith and **helmet** of salvation. The **trident** symbolises power over the waters, so the believer has power over death. "O death, where is thy sting? Thanks be unto God, which giveth us the victory."

LIGHT.

Now, little Maggie, what tall thing is that in the distance? "A **lighthouse,** sir." Light is only prized in a dark place. This world is in darkness of sin and unbelief, and pitfalls and temptations lie in our way. God's Word is the only sure light for our path, and we are to shine as lights in the world for Jesus till He comes and takes us into glory.

DESTINY.

That merchant **ship** reminds us of life's voyage, ending either in wreck or anchorage in the harbour of heavenly rest. Make sure you are sailing with Christ, the great Captain of Salvation, in you, with you, and your joy for evermore, or you may be "wrecked on the shore of Eternity." T. R. D

HOW TO BE WHITER THAN SNOW.

"COME now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." These beautiful words, so often quoted by your Sunday-school teacher, were spoken by God, to His ancient people Israel. You will find them in Isaiah 1. 18. Read the previous verses and you will notice how wickedly they had acted toward Him. In spite of it all, He loves them, and longs to pardon them fully and freely. Think of God, the Holy One who made us, reasoning with those who have broken His laws and sinned so deeply against Him! Yet it is so like God! Oh, how He loves! "What is whiter than snow, Prince?" was the question asked by a little girl, the daughter of a nobleman, of the Prince of Wales, Queen Victoria's eldest son, and heir to the throne of Britain. "I give it up," said the Prince. "A sinner washed in the blood of Jesus," was the little girl's reply. She was quite right, for though there is nothing we can see so white as snow, this blessed passage says that though our sins be "as scarlet," they shall be "as white as snow." "Wash me, and I shall be whiter than snow," was David's prayer (see Psalm 51. 7). How wonderful! Yet how true! Do you know that if not washed in the precious blood of Jesus you are a guilty sinner? Many boys and girls have never seen that *their sins* are in God's sight "as scarlet," or double-dyed. They look at other young people, and compare themselves with some who are worse than they, and then think that because of this, God will take them to heaven at last. But this cannot be so. For God is a holy God, and cannot take any persons into heaven unless they are washed "white as snow" in the precious blood of Jesus. In the top picture you observe a man walking on the snow; and in the lower one there is a sheep with its nice soft, white wool. God has said of those who believe in Christ, that though their sins be "red like crimson," they "shall be as wool." When the wool is properly washed, it becomes nice and white. God compares our sins to crimson, and says that He will, if we allow Him, make them like wool. What a change! From scarlet to snow, and from crimson red to wool!

How is this great change to take place? How are our sins to be blotted out? How are we to become, as the psalmist David said, "whiter than snow"? There is only one answer. David knew that there was only one way by which he could become "whiter than snow," and that was by being "washed." Not by being washed in water, but by being washed in the precious blood of Jesus. This is nicely brought out in the hymn—

"What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus."

"The blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. 1. 7). It is only through believing on the Lord Jesus who died upon Calvary's cross that we can be saved. "Unto Him that loved us, and washed us from our sins in His own blood" (Rev. 1. 5). How was the life of the first-born preserved from the messenger of death in Egypt? (See Exodus 12.) By having the blood of the innocent lamb sprinkled on the lintel and door posts. God's Word declared, "When I see the blood, I will pass over."

Because of the death of God's spotless Lamb, whosoever sprinkles the blood on his heart,—that is, whosoever believes on the Lord Jesus Christ as the One who suffered sin's punishment, and died that he might have life—will be made "whiter than snow," and will have all his sins blotted out never to be remembered again. A.M.

NOTES ON BIBLE NAILS.

OUR subject to-day upon the blackboard is Nails. The first we will name

THE NAIL OF JUDGMENT.

In the times of the Judges, Jabin, King of Canaan, oppressed Israel mightily for twenty years. He had 900 chariots. A woman named Deborah felt the condition of the Lord's people so much that she sent for a brave man called Barak, and did everything in her power to get him to lead forth his brethren against the tyrant. A great battle was fought, and the captain of Jabin's host, Sisera by name, ran off in order to save his life. He saw a tent, and, when the woman who lived in it invited him to enter, and promised to tell no one he was there, the poor man, being very much exhausted, after partaking of milk and butter, lay down, falling into a heavy sleep. Alas! he never woke on earth again. Jael took a great nail, possibly used for staking the tent cords into the ground, and a hammer, crept softly up to him, and drove the nail through his temples, pinning his head to the earth. Oh what a terrible end to an enemy of God. Judgment surely. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29. 1). Beware lest you be taken away in your sins. You will need to be saved by Him who was pierced in His hands and feet by the

NAILS OF REDEMPTION.

The cruel Romans crucified Jesus, nailing Him to the Cross. Thomas, called Didymus, saw the Saviour hanging on Calvary, and, as he was absent the Lord's Day morning Jesus first appeared to His disciples, he refused to believe Christ could be alive unless he put his finger into "the print of the nails," and thrust his hand into His side. You know how graciously he was met when Jesus showed Himself, so that he cried out in faith, "My Lord and my God." Will you behold the nail-marked hands and feet, the pierced side of the Lord Jesus in heaven now, and cry, in simple trust, "My Lord and my God." If you do you will learn the meaning of the

NAILS OF PEACE.

It is said there was an old custom amongst the Jews, that, when a man owed a great debt, and was so very poor that he could not possibly pay it, the creditor had the option (or freedom) of forgiving all the debt. But in order to prove to all that he would never ask payment of it at any time, he had to bring a parchment with the account written on it and receipted, and *nail* it to the post of the door, where the poor debtor lived. So whenever the helpless man looked at the bill *nailed on the door* he *knew* he was forgiven, and was at *peace*. Now, in Colossians ii. 14 we read of Christ "blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, *nailing it to His cross*," so that no fear of the law's judgment need now come to trouble the soul. Moreover, Jesus Himself is compared to "a nail in a sure place," Isa. xxii. 23. I take this to be a figure of Christ in heaven, glorified in a sure place by resurrection from amongst the dead. That Nail was to be used to hang all glory upon—offspring and issue, small nails and large. You may be a "small nail," but if you will hang *all your weight upon Jesus*, He will "bear you up" for ever and ever, for He has said, "He that heareth My word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death uuto life" (John 5. 24). This brings me to the

NAILS OF GOLD,

for we read in the account of all the costly things Solomon had in constructing his grand temple, that "the weight of the nails was fifty shekels of gold," 2 Chron. iii. 9. They were for fastening the plates of gold to the walls and roof of the "most holy house." As no sound of hammer was heard, I have supposed them to be screw nails, used in fixing the costly sheets of 600 talents of gold. These nails speak of heavenly glory, the dwelling of the Most High. The nails were little things, but useful, and had both heads and points. May you, dear readers, be able both to see and feel the heads and points of the nails you have read about, and become yourselves debtors to Christ's cross and inheritors of a place in glory, where all shall know Him from the least even unto the greatest.

T. R. D.

A PRECIOUS VERSE FOR ALL.

WHAT a precious, what a beautiful verse of Scripture is John three and sixteen! It reveals God's heart of love. "God so loved the world." How wonderful! God loves bad boys and girls, but He hates their badness. He hates their sins, but loves their souls. Mother loves Charlie even when he is cross, but mother does not like Charlie to be cross.

God loves the "world." What does the "world" mean? Tommy answers correctly when he says "Everybody."

How much does God love the world? "God so loved the world, that He gave His only begotten Son." What amazing love! What a depth of meaning there is in the word "SO"! God so loved sinners that He gave the Lord Jesus to die for them on Calvary.

"Oh, 'twas love, 'twas wondrous love,
The love of God to me,
It brought my Saviour from above,
To die on Calvary."

Why did God give His only begotten and well-beloved Son to die on the cross? "That whosoever believeth in Him should not perish."

All of us had sinned against God, and broken His holy law, in thought, word, and deed. "The wages of sin is death" (Rom. 6. 23). We had earned the "wages." We must have been lost for ever if Jesus had not died and taken our punishment. God, who is holy and righteous, could not allow sin to go unjudged, and Jesus was "wounded for our transgressions" (Isa. 53. 5). God is well pleased with what He did. "Jesus paid it all, all that I was due." And now, because of what the Lord Jesus did and suffered, God proclaims salvation full and free to every sinner under heaven. "Whosoever believeth in Him shall not perish, but have everlasting life." "Whosoever" means you, me, or anybody else. Anybody, everybody that believes on the Lord Jesus Christ will never be lost—will never be sent to hell. He will never be punished for his sins. Why? Because he believes on Jesus who took sin's punishment and paid the debt with His own precious blood.

"'Whosoever will, whosoever will,'
Send the proclamation over vale and hill:
'Tis a loving Father calls the wanderer home;
'Whosoever will may come.'"

"Have everlasting life."

The boy or the girl who truly believes on Christ, not only will not perish, but obtains "everlasting life." What a gift! To have all one's sins pardoned, never to perish, and have life everlasting. And all through believing on the Lord Jesus Christ, who took our place and died for us.

Have you believed on the Lord Jesus yet, dear young reader? Have you seen not only that it was NECESSARY for Him to die, but that what He did and suffered is ENOUGH? Do not delay. Time is flying. God loves you, and wishes to save you at this very moment. Can you say with me—"God loved —God gave; I believe and I am saved"?

ALEX. MARSHALL.

SHEEP—A SALVATION STUDY.

S.H.E.E.P.—That is our subject for to-day, and now let us take a journey from the streets of this big *city* and join the children in the *country*, as we did last Treat Day. What creatures are these feeding so happily and looking so pretty in that green field? *Sheep*, SHEEP—the very smallest girl knows. Well, now, here is a sketch of a sheep, and there are the letters, let us see how we are "just like sheep."

Now for the first letter—**S.** What is the easiest and most natural thing sheep will do? *Fight?* No, no; they are far too quiet for that. *Lose itself?* Yes, that's it; to lose itself, or to **stray** is one of the commonest things a sheep will do. Did you ever hear of a *dog-herd* or a *cat-herd?* No, because they soon find their road home (especially at supper-time), but how many *sheep-herds* are needed to mind the poor, straying sheep? Now, whom does the Bible pronounce in this to be like sheep? All of us, for "All we like sheep have gone **astray**." Perhaps the best sheep that God ever had—King David—said, "I have gone **astray** like a lost sheep" (Ps. cxix. 176). When did this little sheep here (pointing to a girl) go **astray?** "As soon as born." It was in our nature to **stray**.

H stands for **Hunger**. Nothing hungers sooner than a strayed little lamb, and, dear boys and girls, you'll soon find what it is to **hunger** if you have not come to Jesus. Nothing of earth will satisfy; toys, parties, pleasures, romances soon lose their charm, but "him that cometh to **ME** shall never *hunger*." Have you been satisfied by Jesus yet, or are you still a straying and hungering sheep? If so, come to Jesus, who "fills the **hungry** with good things."

E for a three-letter word, **Err**. A gentle, harmless sheep—not a wild, biting lion, or a cunning old tiger—but a poor, helpless lamb, yet it **errs**. Now, where do people **err?** In their heads, or feet, or hands? No; in their *hearts*. "They do **err** in their hearts" (Ps. xcv. 10). It's a natural sin, an inward sin, a universal sin, yet to *err* is sin. But we have another E. What will it stand for?

E for—"eat," cries a little chap. No, these sheep are peculiar sheep, for they won't eat. God invites them to "*taste* and see that the Lord is good," and they won't even "*taste*." But they **Enter not**—that is, they stay *outside*, and won't come in to eat. They "**enter not** because of unbelief." What did old Noah do to get saved? Why! he just **entered** in. What did the others do to get lost? Why! they just stopped outside—*entered not*, and

Perished; and every one, boys or girls, who stops outside of Jesus will **perish**. But Jesus is "not willing that any 'boy or girl' should perish." He gave His life for the sheep. Well now, I hope I have made these two things plain—(1). If you stray away from the Good Shepherd you **S**tray, **H**unger, **E**rr, **E**nter not, and will **P**erish; (2) but if you this afternoon come to Him, just a silly, straying, torn, tired sheep—which you are—you will become **S**atisfied, **H**appy, **E**njoy this life, **E**njoy the life to come, and **P**raise God for evermore. Who will come? HyP.

FAITH IN THE HEART.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10. 9). This has long been a favourite passage of Scripture with God's people. Many have asked the question put long ago by the jailer at Philippi, "What must I do to be saved?" It is answered in this verse. The Gospel tells us that "Christ died for our sins according to the Scriptures; and that He was buried, and *that He rose again the third day* according to the Scriptures" (1 Cor. 15. 3, 4). "Christ died *for* our sins" that we might not die *in* them and perish for ever.

An officer in the British Army found peace through what his dear mother said to him when he was a little boy. She was showing him the pictures in a "Family Bible," and when they came to one of Christ on the cross, she solemnly said, "He did all that for you!" Many years after, when troubled about his sins in a foreign land, the picture came before him, and his dear mother's words, "He did all that for you!" Then he understood why Christ died on Calvary, and how that by His sufferings every one who believed on Him would not perish, but have everlasting life (Jno. 3. 14-16). Jesus not only died for our sins and was buried, He rose from the dead, and now He is seated at the right hand of the Majesty on high. "He was delivered for our offences, and *raised again for* our *justification*" (Romans 4. 25).

"If thou shalt confess with thy mouth the Lord Jesus"—or, "Jesus as Lord"—"and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." You have often sung—

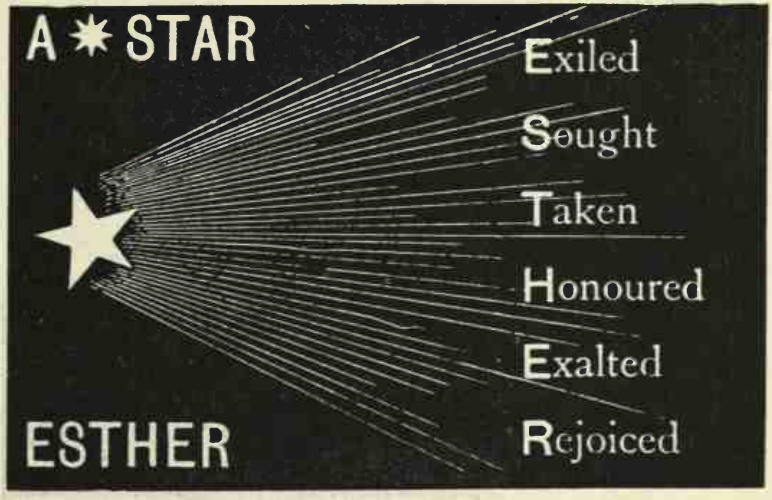
"I do believe, I will believe
That Jesus died for me;
That on the Cross He shed His blood,
From sin to set me free."

He who once died for your sins now lives on high. In proof that God has accepted of His finished work, He raised Him from the dead. Christ has exchanged the crown of thorns for the crown of glory. If what He did and suffered has satisfied God, you ought to be satisfied also. Seeing, then, that Christ has paid sin's penalty, and rose again from the dead, surely you will confess Him as your Saviour and Lord.

Some boys and girls *say* that Christ is their Saviour, but their conduct proves that they do not really believe on Him. It is mere *profession with the mouth.* If you heartily believe on the Lord Jesus—the One who once died for you, but is now alive again—and confess Him with your mouth, God's Holy Word says "thou shalt be saved." If you remain an unbeliever, you will die "*not* saved."

A. M.

ESTHER—A BRIGHT STAR.



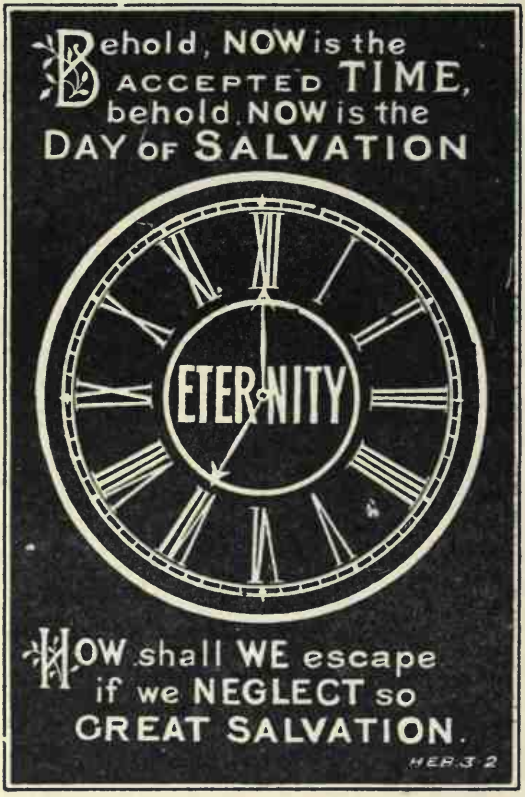
OUR blackboard lesson for to-night is rather a hard one, so I will be glad to have your careful attention. Instead of taking up some of the familiar Gospel narratives of the New Testament let us dig a Gospel nugget from one of the old, though well-known stories of long ago. What is that ✱? A star. What kind of a star? *A white star.* Yes, and before we are finished I think you will find it *a bright star* as well. Now, can you tell me a girl in the Old Testament who was a bright star? Ah, you have it,—ESTHER, We write at the top A STAR, and below the word ESTHER; for Esther just means a star. Next we draw the rays from the star. A poor little girl, without a father, without a mother, with only one friend (a cousin called Mordecai), is carried away from the land of her fathers, and from the temple of her God at Jerusalem, to a far-off land. Surely she will never become the bright star. Yet she does. So let us take the letters of her name, and trace her progress from the peasant's hut to the prince's palace. **E** is the first letter, and brings her before us as **Exiled** Esther (ch. 2. 6, 7), carried captive, far from home, lonely, desolate, unknown. What a picture of every boy and girl by nature, and what a picture of every sinner. Yet in that very condition she is **Sought** (ch. 2, 8). Did she go and search for the king? No, no. I daresay Esther was like most of sinners, she would have lived and died in her exile if the king had not *sought*, and the king had not *brought* her from where she was. Ah, boys and girls, there's a better King, and a holier King here to-night seeking for you, for me. **T** next. Not only was Esther *sought*, she was **Taken**. The day comes when she is to go in before the king. Will she deck herself in gorgeous apparel? No. Wonderful to relate, verse 15 tells us that the one who was taken "desired nothing." Even so Jesus desires those who come to Him to come *empty-handed* of all good works, *empty-hearted* of all good desires, *empty-headed* of all good intentions, just to come and be ☞ SAVED FOR NOTHING. Next comes **H,** standing for **Honour**; for the king placed upon Esther the highest honour any one can have—**to be loved by a king**. Verse 17 says, "And the king loved Esther." Is that not grand? I have seen Queen Victoria, she has bowed to me (and hundreds more at the same time), but I do not know the queen, nor am I loved of the queen; yet, I can tell you something better, "Jesus loves me." Nothing can go beyond that. But true love will not rest, so Esther is **Exalted** to the throne vacated by the disobedient one. What did it all? "She obtained GRACE." Note that! Every throne in heaven's glory occupied by a saved sinner is an everlasting testimony to the *grace of God* that bringeth salvation. Taken, honoured, exalted. Does it end there? Thank God, no; for we next read of "Esther's feast." She **Rejoiced**. What a triumph of grace. *A feast* for the princes (not a funeral); *a release* for prisoners; *gifts* for boys and girls; joy and peace on every hand (verse 18). Oh, what a picture of what the God of all grace wants to do for every **E**xile **S**inner here to-night. May many be **T**aken, **H**onoured, **E**xalted, and **R**ejoice, now and evermore. HY.P.

THE ACCEPTED TIME.

YOU will notice that there is a small circle in the centre of the clock dial with the word ETERNITY thereon. The big circle speaks of time, and the small one of eternity. And yet time is as nothing compared to eternity. You have heard the old saying, "Time flies," and it flies as on "eagles' wings." Every succeeding year seems to those grown to manhood or womanhood shorter than the former one. Our life on earth is compared to "a tale that is told," and, also, to "a weaver's shuttle." How quickly the time passes as you listen to some one telling you tales of lions, or other wild beasts; and, as for a "weaver's shuttle," it flies so rapidly, that you cannot see it going from the one end of the web to the other. Eternity has no end; it has neither beginning, middle, nor end.

"Days, years, and months
shall have an end,
Eternity has none;
'Twill always have as long
to spend
As if 'twere but begun."

It has been likened to a line without an end; a height no eye can reach; a depth no plummet can fathom; a sea without a shore; and an ocean without a bottom. A shepherd boy, who afterwards became a noted astronomer, was awakened about his soul when watching his sheep by the side of a Scotch river, at the remembrance of the saying, that *ETERNITY WAS LIKE A RIVER, EVER FLOWING.*



At the top of the clock you will notice the precious words: "Behold, NOW is the accepted time; behold, NOW is the day of salvation" (2 Corinthians 6. 2). The present moment is the time to prepare for eternity. There is no pardon in the grave. God's "day of salvation" is this very day. You may, like many, say, "Next Sunday will do as well." Numbers who talked in this way put it off once too often, and were suddenly called into eternity without even having time to cry for mercy. Besides, the Lord Jesus may come before midnight, and if not "converted" or "born again" you will be left behind for judgment. A poor Roman Catholic boy, in the city of St. Louis, in America, on seeing what the blessed Lord Jesus had done for him on the cross, said: "I see it! I see it now! Jesus did all the hard work instead of me! I know that He came to save sinners, and I am a great sinner; so surely He came to save me!" The dear boy was right—"Surely He came to save me." Yes, and He came to seek and to save YOU. Look for a moment at the very solemn question at the bottom of the clock, "How shall we escape, if we NEGLECT so great salvation?" (Heb. 2. 3).

God has only one way of saving sinners; and if men and women, or boys and girls, keep to their own way, and don't take God's way of saving them, they will find out when too late that Satan has deceived them. You may *intend* to be saved "by-and-by," but not now. If so, you are guilty of neglecting God's salvation, and there is no escape if you continue doing so. A. M.

THE VOICE OF THE VOWELS.

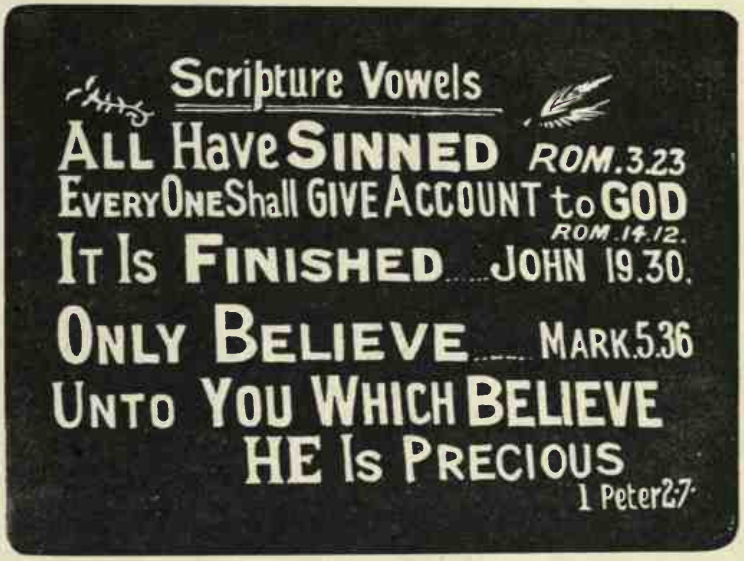
THIS annual meeting being held in a "board school," what more likely than the use of a school board, and what more likely still than to use school letters, A.E.I.O.U. The youngest child who has had the grammar in his hand knows the names of these letters, "VOWELS." Let us learn the Gospel from what are commonly called the vowels.

A Some boy or girl read Romans 3. 23, and find a God-given sentence beginning with A. Quickly the response comes, **"All have sinned."** "ALL" means everyone; therefore the first line tells something about you, and me, and all. "HAVE" means it's done; not might, or ought, but *is* done. What have we all done? "SINNED." Hence every man, woman, and child in all the world is a sinner in God's sight, having sinned by nature and by practice. This act of sinning leads us to a great fact concerning it in our next vowel.

E A girl might read Romans 14. 12. A clear voice reads: "So then **Everyone shall give account of himself to God.**" What a solemn fact. "EVERYONE." You will be there, I will be there, all will be there. "SHALL." Not perhaps, or might, or may, but "shall." There is no doubt about it. Men may escape here—none shall escape there. "HIMSELF." Not his chums, her companions, our friends, but each of us shall answer for his own deeds. Who to? "UNTO GOD." Alas, if a poor, unholy sinner has to stand before a thrice Holy God and answer for all his sins by himself.

I reminds us of a person—the best, the noblest, the greatest, the holiest person who ever trod this earth—whose name was "JESUS." I am glad you respond so heartily. Will a little boy read a little sentence uttered by this great Person in John 19. 30? A tiny voice reads: "**It is finished.**" Oh, blessed words! "IT," the work which the Father gave Him to do on behalf of lost sinners. "Is," not will be in years to come, or at death, or in Eternity, but now, now, now—"It is FINISHED"; telling of a completed work, a fulfilled law, a satisfied God. Now comes vowel

O A small girl might read a short portion of Mark 5. 36. Sweetly read: "**Only believe.**" It's so simple. "ONLY." Not part mine and part His, for Jesus did it all and paid it all, and I have to "only BELIEVE." God says, "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). "*Only believe.*" God says, "While we were yet sinners Christ died for us" (Rom. 5. 8). "*Only believe.*" God's Word says, "He that believeth on the Son hath everlasting life" (John 3. 36). "*Only believe.*" May your heart joyfully respond,



"I will trust and not be afraid" (Isa. 12. 2).

U Our last vowel, tells us something about our Lord, and something about ourselves. A teacher or monitor might kindly select from 1 Peter 2. 7: "**Unto you which Believe HE is precious.**" No doubt about that! Yet the old Scotch woman was right when she said: "It's better felt than telt." Many can say in the words of Laban; "I have learned by experience" (Gen. 30. 27) that "Unto me He is precious." "UNTO YOU." Not to the one sitting next, but *you*, YOU "WHICH BELIEVE." Oh, how simple the link which binds up a sinner and his Saviour! "HE"—not a creed, a church, a mode of life, but the crucified, risen, glorified Christ—"is PRECIOUS." "Yea, He is altogether lovely." Can *you* add: "This is *my* Beloved, and this is *my* Friend" (Song of Songs 5. 16)? HYP.

DAVID AND HIS FOLLOWERS.

HOLY WRIT teems with references, in type or parable, to One whose Name will ere long fill the universe. **David** illustrates this, so let us note a few incidents in the life of the one called "the man after God's own heart."

He had won a great victory for Israel over their enemies. With a sling and a stone he had felled Philistia's boasting champion, whose voice and stature made the stoutest heart quail. Then with the giant's own sword he takes off his head, for ever closing the door of life. Well might the people rejoice. But did they follow him? They owed their life to him, but their champion was not popular. A usurper to the throne—one of their own choice—claimed their regard. David, the rightful heir, had to flee for his life, and is found in a cave instead of a palace, surrounded only by those who in great need of one kind or another, with hearts full of grateful love, were drawn to him, willing to share his hardships and privations. Having come to him, they found in him a friend.

Now, Jesus the Son of God saw exactly where sin had brought man, so suffered a shameful death at the hands of those He came to bless. Do *all* know why He suffered? Do *all* come to Him? Do they listen to the Father's voice: "This is My beloved Son, in whom is My delight"? He is *still* the despised and rejected of men. Who is the popular one of to-day? Satan—the god of this world—who, by his devices, allures men to eternal perdition. What makes anyone turn to Jesus? His spiritual need.

The kind of refugees were four in number, all beginning with the letter **D**—those in Distress, in Debt, Discontented, or Fearful of Death—all of whom came to David, and he became captain over them. Does not this illustrate the New Testament truth that "all have sinned, and come short of the glory of God" (Rom. 3. 23)—these *four classes* making up the "all" whom Jesus invites?

We will refer one by one to these classes, noticing how their spiritual need is met Those in

DISTRESS

are first named. Now, tell me who, that you know, has not felt distress? It may be through bereavement, sorrow, sickness, or other trial. "Man is born unto trouble as the sparks fly upward" (Job 5. 7). Was not Jesus "the Man of Sorrows"? "What sorrow," He says, "is like unto My sorrow?" He was perfect God and perfect man. He knew all men and what was in man. No one ever knew so well, yet loved so well. "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28), are His words A friend He is indeed, born for adversity; that loveth at all times; that sticketh closer than a brother—the same to-day and for ever.

The second class of persons were those in

DEBT.

If David did not actually pay what his followers owed, there was the sympathy of his heart to count on. The Lord Jesus spoke of two debtors, one owing five hundred pence, the other fifty; and when neither were able to pay the creditor frankly forgave them both The Lord Jesus came into the world to save sinners. His name "Jesus" means this. God, who is love, delights in forgiving trespasses and iniquities. and is just in doing so.

But further, as in David's day, so now there reigns

DISCONTENT

on all hands. Do the numerous discoveries add to man's content, or even meet the deep need of the soul? A man may get higher wages and a change of master, but will he thereby get real satisfaction? Solomon in his celebrated Ecclesiastes, challenges the world. as it were, to vie with him in wealth, &c., yet listen to his own verdict, "All is vanity and vexation of spirit under the sun!" (Eccles. 2. 11). Do you say, "The strides of modern science are far ahead of Solomon's time"? Solomon anticipates your remark by adding, "There is nothing new under the sun," whether it take the form of drink, dress, or intellectual pleasure, such as music, science, fame, &c.

Have you reached this point in your soul's history? If so, why not turn to Christ? For He satisfies the longing soul, and fills the hungry soul with gladness. None are sent away empty from Him.

Lastly, there is the greatest of all enemies—

DEATH.

Those who were in fear of death came to David. If this is what you fear—and it does overtake the healthiest, and often suddenly—we are told, "He that hath the Son, hath life, and he that hath not the Son of God, hath not life." Jesus went into death, and overcame him that had the power of death, that is the devil—a far greater foe than Goliath—to deliver them who through fear of death were all their lifetime subject to bondage.

Such a Saviour is worth trusting. Put your trust in Him, then you will be among the company of believers over whom Christ becomes the Captain of Salvation.

Just as David, once rejected, finally came to the throne and *lavished honours* on his tested and trusted followers, so will it be with Christ. He, the once despised and rejected, will come to reign (Psalms 2 and 8), when His own will reign with Him. Those who now refuse to own Christ as Lord will be in outer darkness! In which of the two companies will you be then? P. R.

TIME AND ETERNITY.

MAN is a born boaster He is naturally self-centred, self-confident. Most people will allow the truth of the instability of life with respect to others, but they seldom regard themselves as the possible subjects of an early call The child says, "When I'm a man," the middle-aged look forward to grey hairs, and the aged glance around to find examples of wonderful longevity with the secret thought that they shall be added to the ranks. There is something peculiarly Satanic in this sense of present security. Its consequent result is, if not an outward, an inward boasting of to-morrow. This boasting is extremely foolish. The morrow is the property of God. No man can claim it for himself. While it may be quite right to look forward with confidence and joy, and with a due regard to the necessary provisions, without taking anxious thought, none may boast as though to-morrow were an absolute certainty, whilst the Scripture rings out clear and plain, "**Boast not thyself of to-morrow**" (Prov. 27. 1).

D. L. MOODY says: "To recall the following act I would give my right hand. On the night when the Courthouse bell of CHICAGO was sounding an alarm of fire, my address was upon, 'What shall I do then with Jesus?' and I said to the audience, 'I want you to decide this question by next Sunday.' What a mistake! That night I saw the glare of the flames, and knew that Chicago was doomed. I never saw that audience again."

"BOAST NOT THYSELF OF TO-MORROW," "for what is your life?" "It is as a vapour that appeareth for a little time and then vanisheth away." The vanishing point may be reached to-day. To-morrow's sun, for you, may never rise. The **sands of Time** may be well-nigh spent. The hand of Death may be even now upon the knocker of the door. The end of all earthly things may be at hand—the end of all your earthly engagements—the ending of your schemings and plannings—the ending of your worldly enjoyments—the end of all your privileges and opportunities. And what then? **Eternity!**

"BOAST NOT THYSELF OF TO-MORROW." You may commence your Eternity to-morrow—in hell. A young lady who was fond of the pleasures of the world was preparing for a ball. Her mother warned her of the dangers to her soul. She replied, "Time enough yet for me to attend to religion." A fortnight after she was smitten with a fatal disease and died exclaiming: "O that all young people were present, that I might warn them not to do as I have done. I am going to receive my everlasting fate. I am going to dwell with devils." ETERNITY with devils. Is this possible? Listen: "And whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev. 20. 15), where the devil, and the beast, and the false prophet are.

ETERNITY. Ah! know you what it is? It is **a time-piece**, whose pendulum incessantly repeats two words only in the silence of the tomb, "Ever, never; never, ever, and for ever." During these vibrations a reprobate cries out, "What is the hour?" and a fellow-wretch cries, "ETERNITY."

Oh! the unutterable anguish of the lost soul, the remorse, the remembrance of, the opportunities of **Time** despised, neglected, and finally set at naught—the continual boast of to-morrow—the remembrance of the boast of the morrow that began the long ETERNITY without Christ, without peace, without joy, without light and life, without hope, without even death to end the ceaseless sounds of "weeping, and wailing, and gnashing of teeth."

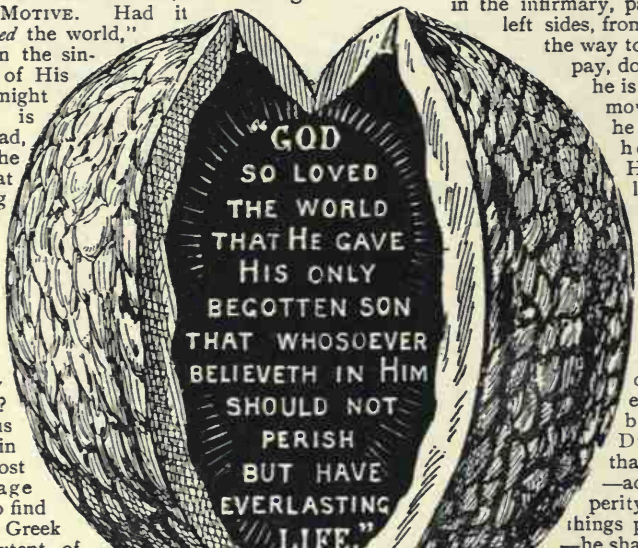
The Holy Spirit saith: "**To-day** if ye will hear His voice harden not your hearts," for "Behold, **Now** is the accepted time; behold, **Now** is the day of salvation" (2 Cor. 6. 2, 3). Decide now.

THE GOSPEL IN A NUTSHELL.

"THE best text in the Bible" is a strong claim to make for any one of the 31,173 verses of the grand old Book, but if a census of born-again persons were taken as to their second-birthday text, without doubt **John 3. 16** would be pre-eminent. Why? Because it puts the Gospel in a nutshell, and teems with wonders! Here are seven of them:—

1. **"For God,"** telling us of ALMIGHTY AUTHORITY. Beyond the authority of Papal bulls or ecclesiastical decrees, beyond the song of angels or the sayings of men, this message of love comes fresh from the bosom of God through the lips of Jesus, the Son of God, rolling the hearer back, not upon the thoughts of man's mind or imaginations of man's heart, but upon the "Word of Him who is, and was, and is to come—*the Almighty*."

2. **"So Loved the world,"** revealing the MIGHTIEST MOTIVE. Had it said, "God *so created* the world," in looking at even the sin-marred specimens of His handiwork we might have said, "God is great." Had it read, "God *so hated* the world," in looking at the sin abounding on every hand we could only have said, "God is just"; but in looking at Calvary's Cross we see the mightiest motive — "God *so loved*." And how much did He love? Well, the Lord Jesus Himself, speaking in the clearest and most expressive language ever used, failed to find a word even in the Greek to express the extent of God's love to sinful men, so He just used that limitless word, **"so ——."** Do you wonder the question is asked, "How shall we escape if we neglect *so great salvation?*" (Heb. 2. 3).



3. **"That He gave His only-begotten Son"**—the GREATEST GIFT ever given! Had He parted with Michael the Archangel, or a legion of angels, we might well have praised His Name for ever, but, wonder of all wonders! God, the God of Heaven, gave up "His only-begotten Son," "the Darling" of His bosom, to the death of the Cross in order to save my soul from the "everlasting burnings." The *best* of heaven given for the *worst* of earth. Wonderful love!

4. **"That whosoever,"** boldly proclaiming, in all climes and in all times, the WIDEST WELCOME. Had it mentioned names—John Brown, Thomas Jones, or your name—there might have been a debate as to which was the correct individual, but as "God is not willing that any should perish," He invites "*whosoever*"—you, me, or anybody else. You may never be invited to any of the Courts of earth, but there is a Royal invite to the Marriage Supper of the Lamb in the Courts of Glory. O that blessed "*whosoever*," it means me!

5. **"Believeth in Him,"** pointing to the EASIEST ESCAPE. Most unconverted minds think that salvation is hard to get, harder to keep, and hardest of all to recover if lost. The truth is, "it is *hard* to kick against the pricks" in life, hard to die "without hope," and hardest of all to be lost for ever "without mercy." On the contrary, it is easy to be saved (*look, hear, believe, come, take*, are all easy actions), easier to keep saved, for "the Lord is my keeper," and no danger of losing an "*eternal* salvation." Imagine yonder patient in the infirmary, paralysed right and left sides, from head to foot. If the way to Heaven is pray or pay, do or go, live or give, he is lost! Yet without moving a muscle, if he *believes in his heart* he is saved by Heaven's easy, artless, unencumbered plan—"*Believe and live*" (Acts 16. 31).

6. **"Should not perish,"** giving assurance of DIVINE DELIVERANCE. Every unbeliever is in danger of perishing eternally. Every believer has the Divine assurance that, come what may —adversity or prosperity, life or death, things present or to come —he shall "never perish."

7. **"But have everlasting life."** O PRICELESS POSSESSION! The most highly-favoured woman in all the world can only boast of an Empire on which the sun never *sets*, yet she must die and leave it all; whilst the humblest believer in Christ can look forward to that Empire where the sun never *rises*, as it is not needed, for "the Lamb is the light thereof." His possession is one which no worm can destroy, no rust can rot, no thief can steal, nor moth corrupt; it is *Everlasting Life!*

"For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16).

May the Holy Spirit engrave these twenty-five golden words of Gospel grace upon each heart for time and for eternity. HyP.

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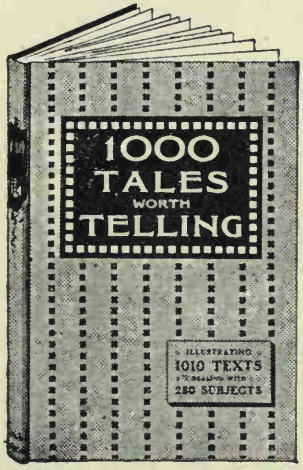

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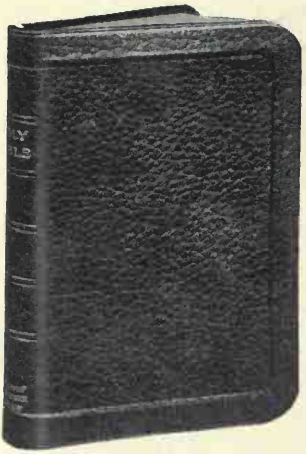

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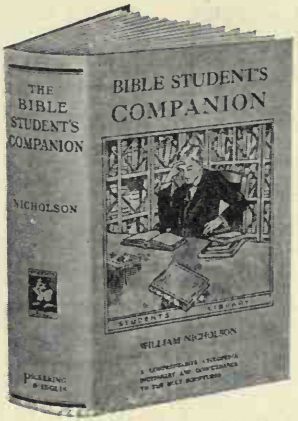

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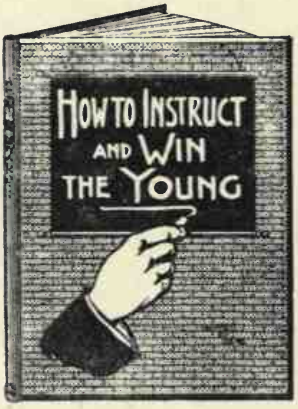

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